

The INSTRUCTOR

FEBRUARY

1942

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BEE

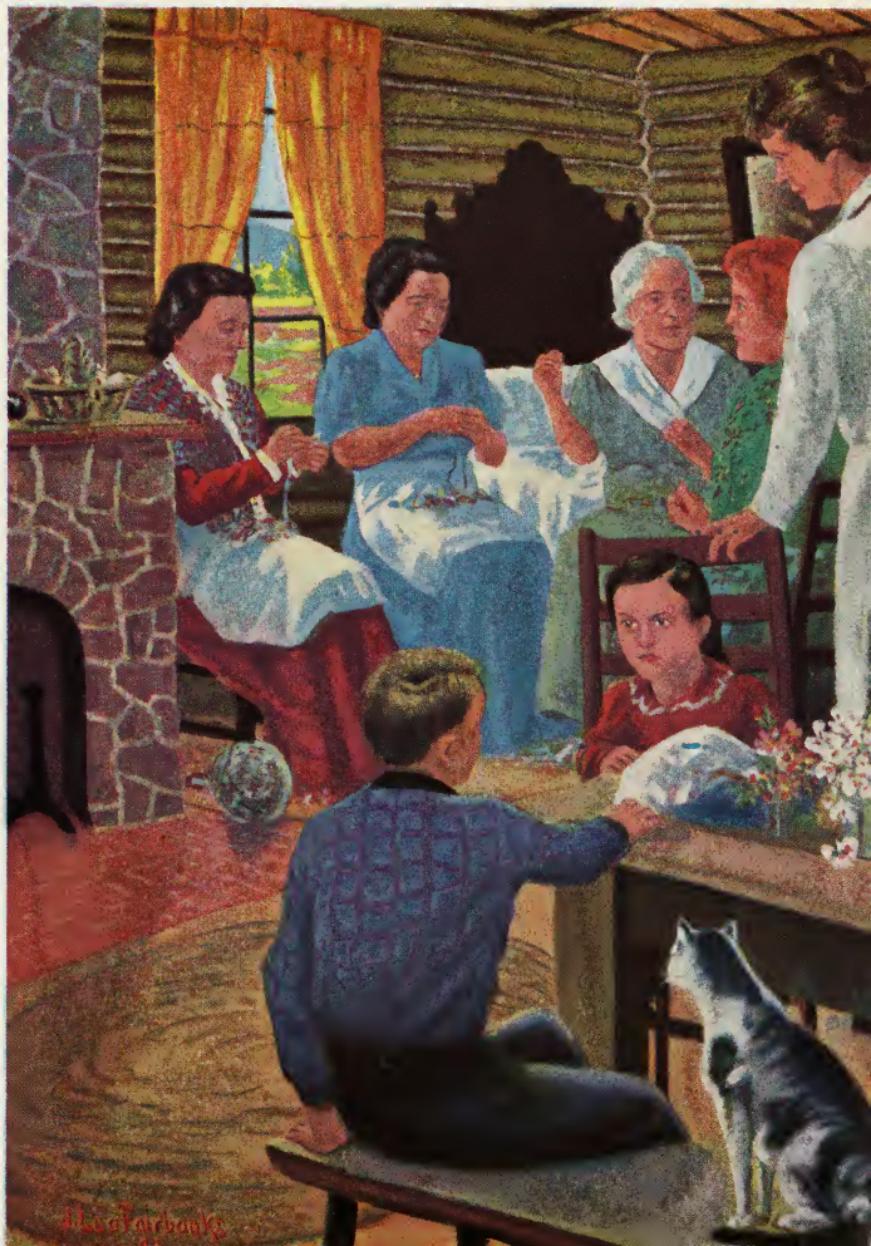
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APPRECIATE THE COURSE

Dear Brother Reiser:

I am writing to express to you how I have enjoyed this last year's course of study in the First Intermediate Department.

The children enjoy it so much.

I cannot begin to say how much I enjoy teaching it to them. I have taught in the Sunday School for twelve years, and I have never enjoyed teaching a course as I have this one.

We followed *The Instructor* in full. We did all that was suggested there.

I pray that our Father in Heaven will continue to bless you in this great work.

Your fellow worker,
Emily Bollschwiler



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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No. 2

NOTICE TO CHURCH OFFICERS

Having in mind the heavy tax burdens which it is announced are to be imposed in the coming year, as also the limitations which have been made upon automotive travel, and desiring to help the people as much as possible in meeting these problems by cutting down, to the lowest feasible limit, all expenditures incident to Church activities, we are asking the general boards of all the auxiliary organizations to discontinue all their institutes and conventions. For the same considerations, we request that all auxiliary stake union meetings be discontinued. The policy is to take effect immediately and will continue in force until further notice.

This action places increased responsibility upon the ward and branch auxiliary organizations to see that their work not only does not suffer, but is increased in intensity, improved in quality, and in general made more effective.

The general boards will keep in close touch with stake and ward boards by mail, giving them guidance, counsel and help as circumstances may require.

The auxiliary organizations have done and are doing a great work, each in its own field; there is a greater work waiting to be done in the immediate future. The safety, welfare, and righteousness of the youth of Zion are gravely threatened; no effort must be spared to make them secure. The mothers of the Church have the sacred duty of guardianship of the sanctity of the home; they must not fail. The fathers of the Church must see that no corrupting influence gains access to the home. The little ones of the Church must be led forward in the paths of the Lord.

We congratulate the local boards and workers of the auxiliary organizations upon this new and greater opportunity for service and we invoke the blessings of the Lord upon them that they may meet their added responsibilities in a manner pleasing to Him. In their work it must be ever remembered that the ultimate end and purpose of the auxiliary organizations is to build righteousness in the hearts of the people, and to bring them to live in accordance with the doctrines and principles of the restored Gospel.

HEBER J. GRANT,
J. REUBEN CLARK, JR.,
DAVID O. MCKAY,
The First Presidency.

Jan. 17, 1942.

HOW THE LORD JESUS CHRIST TAUGHT

By Elder Joseph Christenson

When the Lord Jesus Christ dwelt among men He taught in a way peculiar to Himself. Men in our day who do not believe in Him as the Redeemer of the world have to acknowledge that He was the great Teacher. He taught by parables and also in the direct way. When speaking to the Sadducees and Pharisees He taught by parables because they could not endure the plain truth and for the most part they did not understand Him. Even His disciples were unable to understand the meaning of His statements as recorded in Matthew 13th chapter wherein he said these words: "Who hath ears to hear let him hear." And the disciples came and said unto Him: "Why speakest Thou unto them in parables? He answered and said unto them: "Because it is given unto you to know the mysteries of the Kingdom of Heaven but unto them it is not given, for whosoever hath to him shall be given and he shall have more abundance; but whosoever hath not from him shall be taken away even that which he hath. Therefore speak I unto them in parables because they seeing see not and hearing they hear not, neither do they understand."

Then again in the 16th verse He says: "Blessed are your eyes for they see and your ears for they hear, for verily I say unto you that many prophets and righteous men have desired to see these things which ye see and have not seen them and to hear these things which ye hear and have not heard them."

Then He goes on to say: "Hear ye therefore the parable of the sower." And in the 34th and 35th verses Matthew says: "All these things spake Jesus unto the multitude in parables and without a parable spake He not unto them." This was because of their unbelief. Now He goes on to say that it might be fulfilled which is spoken by the prophet, saying: "I will open my mouth in parable, I will utter things which have been kept secret from the foundation of the world." Then the disciples came unto Him saying: "Declare unto us the parable of the Tares of the Field." He answered and said unto them: "He that soweth the good seed is the Son of Man, the field is the world, the

good seed are the children of the Kingdom, but the tares are the children of the wicked one, the enemy that soweth them is the devil, the harvest is the end of the world and the reapers are the angels."

There are a number of parables which He uttered that have a beautiful lesson for us. For example, the story of the ten virgins.

He also taught many truths in a direct way, among them the Sermon on the Mount. Blessed are the meek, and so forth. In the Lord's Prayer He taught people how they should supplicate Deity, not with many words, but asking for those things needful for the occasion.

Then in the 24th chapter of Matthew the Lord tells us of the troubles of the present day, the wars and rumors of war, and pestilences causing great destruction to the nations of the earth. In the 14th verse He says: "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Then in the 22nd verse He says: "And except these days should be shortened there should no flesh be saved, but for the elect sake those days shall be shortened."

One of the most beautiful things He uttered was concerning the little children: "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." The prevailing thought has been for a long time past that unbaptized children were forever lost and it is comforting to be able to know what the Lord meant.

He also healed the sick, made the blind to see and the deaf to hear, and always went about doing good. However, when occasion required, He showed that He had the sterner stuff in Him. When the money changers were in the Temple He burst forth in mighty wrath and drove them out of the House of the Lord. Through all these agencies faith was engendered in the hearts of those who heard Him and who accepted Him as the Redeemer of mankind. His disciples loved Him even unto the laying down of their lives, and mankind generally have been led to follow Him even unto this day.

*Teach Me To
Serve Thee*

Teach us, good Lord, to serve Thee as Thou deserves;
To give and not to count the cost;
To fight and not to heed the wounds;
To toil and not to seek for rest;
To labor and not ask for any reward
Save that of knowing that we do Thy will.

—*St. Ignatius Loyola.*

HOW THE LORD TAUGHT JOSEPH SMITH

By A. William Lund

"If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

This passage of scripture impressed the youth, Joseph Smith, with more power than any other scripture he had read. He believed it literally and went into a grove near his home and prayed to God in the complete humility of his soul. The answer to this prayer was the most glorious vision ever given to mortal man. The Eternal God and His Son Jesus Christ appeared and spoke to this humble boy. Joseph Smith was called and appointed the one through whom the Gospel with all its power and gifts were restored to the earth. By this vision Joseph Smith was taught the great truth that the Father and the Son were separate individuals and also that Jesus Christ was really resurrected from the dead. Again by vision Joseph Smith was taught the glorious truth that there is a place prepared for every person according to his obedience to the commandments of God.

By the Urim and Thummim Joseph Smith was taught that "a great and marvelous work" was to come forth and that men would be called and sent forth to proclaim this work to the world. However, the Lord admonished Joseph that men should learn the word of God before they should proclaim it. Again by Urim and Thummim the cunning craftiness of Lucifer was exposed when he put it into the hearts of men to change the words in the manuscript of the translation of the *Book of Mormon* which had fallen into their hands. Also, through Urim and Thummim came the convincing words of God that the translation of the *Book of Mormon* is true.

By visitations of a heavenly messenger, with whom Joseph Smith talked face to face, he was taught that in a hill close by his home there were plates which contained a sacred record of peoples who had lived and died upon the western continents many years ago and that Joseph was to translate these plates by the power of God. Each year for four years this angel of God, Moroni, took Joseph to the Hill Cumorah, and there told him the story as contained upon the plates. This was the method the Lord used to teach Joseph the sacredness of the responsibility that had

been placed upon him. By the visitations of other heavenly beings, Joseph Smith was taught that before the Church of Jesus Christ could be again organized upon the earth the Priesthood, which is the authority of God delegated to man, must be conferred upon men. From heavenly beings Joseph Smith received the Holy Priesthood, both the Aaronic and the Melchizedek, and thus was enabled to establish the true Church upon the earth. From heavenly beings he was given the authority to gather the tribes of Israel; to bind on earth and it shall be bound in heaven, to loose on earth and it shall be loosed in heaven. In fact all keys and authorities were given him to perform every ordinance necessary for the obtaining of Eternal Life which the Lord has revealed, "Is the greatest of all the gifts of God."

By revelation Joseph Smith was taught all the principles, ordinances, and covenants that are necessary for the gaining of the exaltation of mankind. By revelation he gained the understanding of the glory that awaits the faithful, loyal and obedient children of God and the pain that awaits the unfaithful, disloyal and disobedient children of God. By revelation he was taught the fulness of the Gospel of Jesus Christ and which Gospel He makes clear to the mind and heart of every person who will receive it. By revelation he was taught the glorious truths, that there is no such thing as immaterial matter, that it is impossible to be saved in ignorance of the things of God, that "The Glory of God is intelligence, or, in other words light and truth," that marriage performed by one holding proper authority is eternal and that only by such marriage can exaltation be obtained.

By these ways, namely, by vision, by Urim and Thummim, by visitations of heavenly beings and by revelation the Lord taught Joseph Smith the greatness and the glory of His plan of salvation and the need of understanding and proclaiming His word to all nations and peoples. By these ways Joseph Smith was taught until he, who was unlearned at first, became a learned man in all things; a man of courage, loyalty and humility and a great man whose words were spoken with such power that those who heard them were convinced that he was indeed what he claimed to be, a prophet of the Living God.

"The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards." —Anatole France.

WHY FORTY-FIVE MINUTES OF CLASS WORK?

By Junius R. Tribe

As Sunday School workers our job is clearly defined. We have a definite task to accomplish. The assignment given to the Sunday School by the First Presidency is to teach the Restored Gospel to the entire membership of the Church. No more important work has ever been given to any auxiliary organization. The General Board has very definitely had this mission in mind while planning its activities.

The General Objectives of Sunday School work have been carefully planned and clearly defined. The various class committees of the Board have likewise carefully chosen the Course Objectives. Each lesson objective is also selected to amplify the Course Objective. The full realization then of the General Objectives depend upon the fruition of the various Course Objectives. It naturally follows then that each lesson objective must be carefully established in order to completely achieve the Course Objective. One must carefully support the other to make the whole scheme successful.

Accepting this as our assignment, it follows that even the apparently insignificant lesson objective, must not be passed over lightly. Each is a definite part of the whole plan, and if success is to attend our efforts, every lesson objective must be firmly established in the minds of the pupils.

There is given to us but forty-five minutes each Sunday morning in which to do this all-important task. Forty-five minutes may sound like a great deal of time when looked upon as one-half of the total time of the Sunday School each Sunday, but let us view it from another angle. There are usually forty-nine Sundays a year during which class periods are held. Assuming the full forty-five minutes are made available each Sunday, it then means that only thirty-six hours and forty-five minutes are used in an entire year to teach the Gospel to our people. In other words a day and a half out of three hundred and sixty-five each year we spend learning the message of Mormonism.

Reduce this to percentage and it means that considerably less than one-half of one percent of our life time is spent in Sunday School class work. (.0042% is the correct average.) Absenting oneself from Sunday School means that this percentage is lowered accordingly.

If each class session throughout the year is shortened but a single minute, it means the loss of a little more than one full class period each year. In other words for each minute we cut our class time short, we reduce our total time of thirty-six hours and forty-five minutes a year by nearly one hour.

Stop and think what it means if we consistently cut ten or fifteen minutes each Sunday from our allotted forty-five. A thirty-minute class period means that we have only twenty-four hours a year, or but a single day out of three hundred and sixty-five, to teach the membership of the Church the Gospel.

May we look at it from another point of view entirely? Had it occurred to you that when a class period is shortened it is extremely unfair to the department instructor? A sincere, well informed teacher, plans her work in advance. She anticipates forty-five minutes of class work in order to teach the objective of the lesson. Less than this time makes the full realization of her assignment difficult, if not impossible. If a teacher takes enough time to fully prepare a lesson, it is obviously unfair to rob her of the opportunity to culminate her worth-while objective.

It is likewise unfair to the class members who attend Sunday School. We go to Sabbath School, primarily, to be taught concerning the Gospel and our relationship to it. Some of our younger participants may not fully realize it, but if, because of insufficient class time, we fail to establish for them a testimony of this great work, we are grossly unfair to them. We may be responsible for their failure to obtain the greatest blessing that life has to offer—namely, a testimony of this latter-day work. May we as Sunday School workers, never be guilty of this unkindness.

It has been wisely arranged that forty-five minutes of Sunday School time be set aside for a study period. If we do not spend this amount for departmental work we are using it for less important things. During the Sunday morning devotional hours nothing is more important than the three quarters of an hour spent with the class instructor in Gospel training.

May we urge that, if you are not now having a full forty-five minutes of class activity every Sunday, you immediately alter your present procedure and see to it that you allot this amount of time in the future, and then hold it inviolate.

May we remind ourselves that we have been commissioned, as Sunday School workers, to do a certain job,—a very important assignment, of which there is no greater. We may be required some day to give an accounting of our stewardship. Let us all eagerly anticipate the reward of a task well done. In the future then,—a full forty-five minutes for class work each and every Sunday morning and not a single minute less.

THE GOSPEL DOCTRINE DEPARTMENT

By Thomas L. Martin

The Gospel Doctrine department is an activity department. All the growth that has occurred through the classes at different age levels reaches its full fruition when the individual becomes an adult member in this department. He now appreciates his study of Gospel principles more fully. He feels the impulse to make this a better world and acts accordingly. He develops those habits of life which indicate that he has the spirit of the Gospel in his heart. He is a leader and demonstrates in his daily living that the Sunday School has made its contribution to the making of a Latter-day Saint, in the fullest and the truest sense of the term.

The course of study for this department throughout the years has promoted a thorough understanding and appreciation of the Gospel plan. During the last four years, there have been used as texts, *The Doctrine and Covenants*, and the *Book of Mormon*. Next year it is planned to use as the subject matter that found in the book, *The Way to Perfection*, by Elder Joseph Fielding Smith. In earlier years we have studied such work as *Discourses of Brigham Young* and the *Gospel Doctrine* by President Joseph F. Smith. From these books, the Gospel fundamentals have been reviewed, and the members have been stimulated by them. The *Doctrine and Covenants*, which contains so many revelations that aid us in our daily conduct has been particularly good.

We need these suggestions and counsel while the world continues to be so full of painful things; while there is so much intolerance, selfishness, and cruelty. Strife and contention is and has been far too common. Children have absorbed these tendencies in their environment. They have matured and carried on in their own families those same tendencies. If we are to have a better world, then it must come from a better grade of family training. One of our writers has said, "Every parent who brings up a child in such a way that he becomes more kindly and less selfish is achieving part of what must be done to make a happy world." This raising of children properly is an outstanding problem, one that stands as a challenge to the activity part of each member of this department in the Sunday School.

From a review of the experiences of the Saints at the time the various revelations found in the *Doctrine and Covenants* were given, one receives much that helps in meeting this challenge. I remember when the Gospel Doctrine sermons by Joseph F. Smith were being studied, that President Smith gave evidence that he was concerned about the

status of the world, and the part the children played in it. He was fearful that if the children were not taught right, they would perpetuate much that was undesirable at the time. He said, "Teach your children the way of life. Teach them so that they cannot commit sin without violating their conscience. Teach them the truth. Know this, that government in the home and in the church constitutes an important part in the lives of the people, and that government in the home is the basis of all successful government in church and state."

We find by observation, study and contemplation that we must teach our children what constitutes good companionship. Then when the time comes for marriage, if our children accept our counsel, they will marry according to the Latter-day Saint way, and will start a family unit and continue the wonderful home atmosphere that was in their mother's and father's home. If our children do this, we will find a ray of hope in this strife-torn world because better family units will develop. Children will be born in these new homes. Brothers and sisters in such families will trust each other. Family prayer will be a habit. The education of the children and the prospective missions for them will be worked out together.

We can readily imagine what the outcome will be for this type of family living, for the children to grow to maturity in such an environment will spread their love among their associates in the community in which they live. These children too will marry properly and start additional family units with the same ideals as those of their parents and grandparents. Others too, will be influenced and they will carry on. From community to community, the spirit will grow and ultimately spread to other states and nations. By this a world may be created in which its affairs will be cared for after the order of Jesus' way.

This is the ideal to which all men should strive. It is in our hands as adult members of our Sunday Schools to do much towards bringing this about. If our training throughout the age levels has been as it should be, it will find us as parents appreciating the Gospel fully and acting in the church, in the community and in our families in such a way that we will be in very deed men and women who have the love of God in our hearts and we will be ever ready to do our part in bringing about this ideal social state where God's will will be done on earth as it is in heaven.

FROM THE FIELD



LIONA LEILANI AKANA

Here is presented the picture of Liona Leilani Akana of the Lanakila Sunday School, Honolulu, T. H. She is 11 years old and has been organist or assistant organist of the Sunday School for over two years. She was only eight years old when she began playing for the Sunday School. She is a very talented young girl and high hopes are entertained for her success in musical circles. Young Miss Akana is of Hawaiian, Caucasian and Chinese descent. She has apparently inherited the finest qualities of each of those races. She is one of many of the local Hawaiian talented young people of whom the Sunday School is justly proud.

CHURCH HISTORY CLASS NEAR PERFECT

In the Lehi Fifth Ward is a class in Church History that believes in living the subject.

A year ago, for instance, the teacher, Mrs.

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Bertha Hicks, took her class to visit a woman in Springville, who had walked across the plains, when she was eleven years old. Later the class held a party in the Pioneer Relic Hall, in Pleasant Grove, at which twelve pioneers were honored.

This class has the record from 98 to 100 per cent in attendance. They made a contribution to the temple now in course of construction in Idaho Falls, Idaho.

May their example prove infectious!



Church History Class Lehi Fifth Ward

SUNDAY SCHOOL PLAY DAYS IN BEAR RIVER STAKE

Every once in a while the Sunday Schools of the Bear River Stake have what they call a "play day," so we are informed by Ariel E. Sorensen, a board member.

Before the weather became disagreeable between two and three hundred Sunday School officers, teachers, and pupils, with friends, took an outing in Logan canyon. It was "a day of fun and frolic." There were games, a lunch, a watermelon bust, and a program, in which a serious subject was considered. The melons were supplied by the teachers in the Junior Department.

Stake President C. E. Smith and Albert Meldrum, Stake S. S. Superintendent spoke at the gathering.

What do you superintendents do to get your Sunday Schools together?



Sunday School Play Days in Bear River Stake,



JUNIOR GROUP IN CARDSTON,
CANADA

Here is a Sunday School group in Cardston, Canada. It is of the Junior School. Every Sunday they meet in a hall built in 1887, when the town was first settled.

This Junior School is under the supervision of the Cardston Second Ward, of which Bayard Wood is Superintendent. This is one of two similar schools in Canada.

The photograph was taken and forwarded to us by Mylo W. Forsyth, of the Alberta Stake.

SOME COLLATERALS OF TEACHING IN THE SUNDAY SCHOOL

By Dr. M. Lynn Bennion

To have a class at the proper place and at the set time; to have a teacher meet that class for the sake of teaching; to have this teacher prepared to deal with some fundamental gospel lesson while the class is in session, to be sure that this teacher will proceed according to reasonable and practical methods of good instruction,—these are usually thought of as the central necessities of good Sunday School teaching.

There are also other phases, or accompaniments, of teaching to which we might apply the word "collateral." They go along with teaching in this narrow sense and sustain and give effect to it just as collaterals in a business transaction guarantee and insure that transaction will be completed.

The personal relationship between the teacher and pupil is one of these collaterals of teaching. If that relationship is on a friendly basis of confidence, love and good will, the acts that go with the teaching period will have a much greater value than if between teacher and pupil there is a feeling a suspicion, dislike, and lack of respect. This relationship is not tied to one lesson or method but goes along with and supports all.

The total Sunday School situation in which the pupil lives and moves is another of these collaterals of teaching. If children are welcomed, honored, understood, and made to

feel at home in the Sunday School, the task of teaching itself will be supported and strengthened. If they feel neglected, criticized, or imposed upon, good teaching becomes difficult or impossible.

The spirit that prevails in the class as a whole is another of these necessary aids to effective teaching. If some members of the class feel ill at ease or jealous or suspicious in regard to other members, this attitude will affect the teaching experience. If, on the other hand, everything that goes on in the class is based on equality, friendliness, and satisfaction growing out of the experience within the group itself, the teaching will be much more fruitful.

The degree to which the ideals of the teacher are supported by the ideals and practices of the Church, the home, and the community, will have much to do with the effectiveness of the teaching itself. For a teacher to oppose gambling and to have gambling supported in a local festival by the parents of the pupils and the members of the Church, creates a difficult situation in which to do good teaching. The collateral in this case is either lacking or inadequate.

Such are some of the collateral aids to which we should give at least as much thought as to the more narrowed experience of teaching itself, for they support and make effective all that one does in teaching.

• • T R U T H • •

By Helen Kimball Orgill

Man has pondered down the years,
Oft the question reappears.
What is truth? We know in part,
Definitions learned by heart;
'Tis the compass of the soul,
Guiding to our destined goal;
Loyalty to all that's right;
Courage in the darkest night;
Rock foundation of the great;
Guardian of the hand of fate.
Thus defined, then truth is power—
Lowly men to Gods may tower.
Truth, to all, we now reveal,
Pass word to the life ideal—
Mantle to be worn each day,
Everywhere, along life's way.

THE ART OF DIVERSITY

By Ezra J. Poulsen

The little girl said delightfully, "I love Miss Jones for a teacher. She is always fresh and interesting. Every day in her class is a surprise, for she always has something new as well as a new way of saying it."

This remark, which shows childhood's eagerness to get away from monotony, might easily have been made by a grown-up, since any existing difference in a matter of this kind is merely one of degree. We all welcome interesting and wholesome changes in experience.

The truth is we are forever in danger of the blighting effect of sameness. We need to cultivate the art of diversity, as Miss Jones apparently did in her classes. Even the most deadening routine responds quickly to the buoyant skill of the person who faces life from many angles.

Do you put the right shoe or the left shoe on first each morning, as psychologists insist to be the case? And do you always insist on doing every task in exactly the same manner, even to the point of being tyrannical with yourself? It is needless to say that there may be no objection to this in a majority of cases, in fact habit is one of nature's necessary economies; yet it is refreshing, perhaps enlightening to do otherwise occasionally, especially when the mind needs a little extra stimulation. The change can easily do wonders in helping one to meet the day's problems more successfully and cheerfully.

It's an easy habit to say, "Isn't it a fine day," every time one meets the neighbor, Mrs. Samuels. Doubtless, however, it would be a pleasing shock to her if she were met with a comment on the new hope of the Chinese, or the generosity of a friend. Diversity brings conversation up to its highest level. Mrs. Samuels can be made not only to admire her neighbor's versatility, but to cultivate her own.

Diversity is one of the saving graces of life; it is a choice economy by means of which we can stop spending too freely of any part of our personal resources. When a piece of work grows tiresome, irritating the nerves and trying the temper, a new task

often awakens new satisfactions and new efficiency. A certain successful farmer makes it a practice to take the boys and go fishing sometimes when the work gets piled up to a point where it seems depressing and confusing. A few hours away seem to give a better perspective, a fresh vigor, making it possible to approach the task with clearer and more effective purpose.

Thus action of various kinds is capable of giving speed and poise to life. An hour in the garden is a beautiful preparation for a bit of fine sewing. Likewise the book we lingered to read stirs us with cheerful buoyancy as we do the afternoon shopping; and perhaps a hundred nagging aches and worries are lost in the contemplation of the next eager interest awaiting attention.

It is fortunate that we are blessed with many moods; and if each one of them is used with judgment and care, we may use them to enlarge the scope of our experience. Laughter and tears are twin verities of life, the same as darkness and daylight, sunshine and shadow. We cannot select one without the other any more than a pendulum can swing to the right and not the left; for balance, which is the resultant of opposing forces, is a basic law of the universe.

Yet we may put into the scales of life only positive values. The task requiring discipline and self-sacrifice today can bring leisure and freedom from care tomorrow; and a score of hobbies can be used to obliterate as many negative attitudes, while every act of service, every gesture of friendship helps to fill the cup of life with joy.

As we may desire, then, we may thus lighten life, and give it color and flexibility; or we may cultivate depth and patience. There is a subtle genius for diversity in all human beings, though it is often unrecognized. The goal of life is to become the well-rounded individual, to seek every avenue of enrichment. To cultivate diversity as an art, one must be enthusiastically alive, bounding from each experience to a higher level, and never falling under the dead weight of care but rising on the wings of understanding and faith.

THE ARMOUR OF GOD

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." —Paul to the Ephesians 6:11.

AN ATTENDANCE AND PUNCTUALITY RECORD

By Elmer S. Crowley

Here is a simple, but effective method I have been using to further home room attendance and punctuality in the high school. Perhaps some teachers in the Sunday School may find it effective.

The most important and interesting person in the world to a student is himself, and the best way to increase interest in any project is to make each student feel he is personally responsible for its success. Just such a plan is employed in this Punctuality and Attendance Board. The idea was to have a race in which the entire group moved forward toward the goal of 100% punctuality and attendance. The students each contributed a few pennies with which to purchase and develop a roll of films. Then during one of the home room periods we organized the students into combinations of three, and took their pictures. The front steps of the school afforded an excellent studio, and it wasn't long before the whole group had been photographed by a student photographer.

In taking three individuals on a print we had to make sure the persons being photographed didn't stand too close together. This spacing was to facilitate the cutting and mounting of pictures later. After the films were developed, previously appointed committees cut out the figures and backed them with cardboard. This stiffened the pictures sufficiently to make them stand alone and fit into a grooved base which was being constructed. (See photo.) Rubber cement was used as the adhesive.

The base itself was a pine board one inch thick, a foot wide, and three feet long. On its surface were cut twenty-five shallow grooves (one groove for each student). The ends of the board were neatly sealed. One of the boys in the class who was taking shop did this work for us. As a finishing touch, the board was marked off into equal spaces perpendicular to the saw grooves—thus forming small squares. (See photo) On the outer squares the days of the week and the dates were represented. A coat of varnish completed the job.

At the far end of the board, goal posts bearing the banners "Punctuality and Attendance" were placed. They were made of all-day sucker sticks and calling cards. All of the pictures were then placed in grooves at the opposite end and arranged according to rows. These pictures were started off together in the first square marked M (Monday) Jan. 5. The next day, everyone present and punctual moved forward one square, while those who were tardy or absent remained behind. The home room members recognized the fact that a student absent due to illness would lose ground, but they also sensed that those absent or tardy due to other causes would feel the censure of their classmates. They decided to "race" for a period of six weeks, and all agreed that those bringing up the rear should give an inexpensive party to the class during a later home room period. The teacher was to sponsor the party provided all were present and punc-



tual. (This party idea is not essential, however.)

One morning a girl who had been absent but once since the race began came in tardy—thus she lost another square. Since then she has been very sure to be on time. "When I think of staying out or being late," she says, "I worry about my picture being the last one on the board, and I dash off to school so I won't have to remain behind."

I asked the lad who had made the board if he thought this project had any value to him. "I'll say," he replied. "When I am out of school I think how far behind I'll be when I return, and this really brings me to school if I am able to come."

A freshman girl thought it gave the regular students something to work for and

maintain, while a senior student said this had even helped her to get to other classes more promptly. Even the lad bringing up the rear admitted his fault in lagging behind.

The board was kept in a conspicuous place, and attention was called to the progress made each day. Members of each row were held responsible for the attendance and punctuality of students on that row. Phone calls or personal visits from students helped keep the group informed of reasons for absence.

The board makes possible a visual picture of the class record. Some adapting will be necessary in using such a project in the Sunday School, but the progressive teacher may find in it a new way of improving attendance in the Sunday School class. Is it worth a try?



LONDON SUNDAY SCHOOL CARRYING ON

If one may judge by the faces in this picture, England is not so disheartened as one might be led to suppose from the bombings that country, especially London, has received.

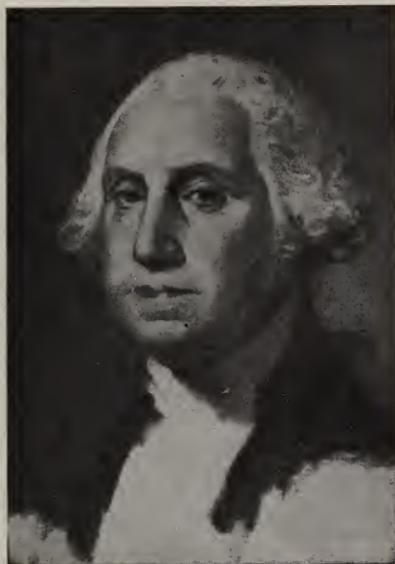
The picture of which this is an explanation, is of a Sunday School group, met for a picnic at St. Albans, in the London district. The letter accompanying the photograph does

not say what went on at that picnic, but one may guess by the smiling faces exposed to the camera.

"Although," says the letter, "many of our Sunday Schools have decreased in number through children being evacuated to safe places in the country, those who do meet feel that, at all costs, the training of children in the peaceful things of the Spirit must go on."

Congratulations, workers at St. Albans, and workers in all England!

TWO CARDINAL QUALITIES OF WASHINGTON AND LINCOLN



GEORGE WASHINGTON

As the birthday of George Washington and of Abraham Lincoln returns each year, one is led to consider their lives, sometimes to find something which we may apply in our own, sometimes, if we are philosophically inclined, to learn what it is that goes into the making of great men.

Perhaps the tap-root quality in Washington was his unfailing wisdom. This manifested itself on the battlefield, in private affairs, and in the political arena. Wisdom, says Webster, is "the ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct." It is more than knowledge. Knowledge "is all that the mind knows, from whatever source derived or obtained," but wisdom is "the right use of knowledge." A person may have knowledge, who does not know what to do with it.

Washington was wise. He knew what to do in a given situation, and one suspects that he arrived at decisions rather quickly. Theodore Roosevelt used to say that, if a man was right in one judgment out of three, he was wise. It does not appear that Washington was wrong twice out of three times.

Can wisdom be cultivated? One would think so. To grow in wisdom, one has to be observant, to see facts in their relation to one another and in relation to life and con-

duct. For, after all is said and done, anything has value only to the extent and in the degree that it has a bearing on human behavior. And anyone, certainly, may acquire the habit of observation, of comparison, and of judging on the basis of facts. The trouble is that so many of us base our "judgments" on our feelings rather than on the facts.

It is said of Jesus that He "grew in wisdom."

Doubtless, too, the predominant quality in Lincoln was his tenderness, his understanding sympathy, his tolerance, and his all-round kindness.

Some men seem to think that, in order to be strong, they must be hard, severe, cold in their relations with others. Lincoln belies this conception of strength. He was incredibly firm, decisive, when there was a question of right and wrong. "I will never consent to do what is against my conscience," he used often to say, "though I am destroyed in do-



ABRAHAM LINCOLN

From bronze statue by Dr. Avard Fairbanks to be erected near Honolulu, Hawaiian Islands.

ing so." It is said that, when he first saw a hideous aspect of slavery at nineteen, he made a vow that, if he were ever in a position to do so, he would deal it a death blow. And he never forgot that vow. This was anything but weakness in him.

Yet he was the tenderest of men. It wrung his heart when he learned that Mrs. Bixby had lost five sons in the war, and he took the time to write her a letter that has come down to us as a masterpiece of both English and sympathy. And then, too, he could not sentence to death a boy who had gone to sleep at his post, even though such an act of pardon tended to break down the rules of discipline in the army.

Surely this heart-quality can be cultivated. No doubt it was inherent in the war president. It is inherent in other people, too. And perhaps these do not need to exert themselves in its cultivation. But some are deficient in this characteristic, and they would do well to avail themselves of every opportunity to nurture it. After all, most of our happiness grows out of our relations with others, and if that relationship is marred, it is a thousand pities.

That the United States should have produced two such men, men so diverse in their character and personality, is something to be proud of, as all Americans are and as the whole world has come to be.—J. H. E.

ST. PAUL'S



Mrs. Christiana Dollinger Pyper, mother of Supt. Geo. D. Pyper, when an infant, and before her father's conversion, was born near and baptized in this Church, which still stands.

ELDER J. HOLMAN WATERS

(Member of the Deseret Sunday School Union Board)



J. Holman Waters

One of the newest General Board members is J. Holman Waters, whose home is in Salt Lake City, Utah.

Elder Waters, who is only thirty years old, was graduated from the University of Utah with the degree, Bachelor of Arts and, later,

with that of Master of Arts. He majored in business management. He is now associate manager of the Hotel Newhouse, one of the two largest hostleries in Salt Lake City.

His business connections are numerous. He is a member of the Salt Lake Chamber of Commerce, of several advertising clubs, two business fraternities, and was one time president of the Intermountain Hotel Associations. At present he is a director of the Utah-Nevada Hotel Association, and secretary-treasurer of the "U" Men's Club, an organization of former University athletes. He is the eighth ranking tennis champion of the State.

In the Church, too, he has always been active. A seventy, he has participated in the Sunday School, in the M. I. A., and in the Priesthood.

Beginning his teaching activity at sixteen, in Santa Monica, California, he was instructor of the Gospel Doctrine class, in the North Eighteenth Ward, when he was called to his present position. Also he has held many executive places in both the M. I. A. and the Sunday School. In the 6-7th Ward, where he lived before his marriage, he was at different times superintendent of the M. I. A. and of the Sunday School. In the Pioneer Stake, too, he had experience in the training of teachers, being assistant principal of the Teacher-Training Institute.

When he was twenty-four, he married Mildred Spencer. The couple have two children—a boy and a girl. He became a member of our General Board, January 4, 1942.

Who Would Aspire To Be A LINCOLN ?



By Christie Lund Coles



A boy does not aspire to be a Lincoln—
He aspires to the glory that the years
Have added to the name; and the fame won
In grief of heart and quiet, secret tears.

For a Lincoln is made of tall timber,
The winds of fate have lashed him to their
will;
The wrongs of earth are his own to
remember,
Man's need cries in him and is never still.

Yet, some boy . . . driven, sensitive, aware
Of lack and pain and bitter loneliness,
Full of compassion for the weak, will dare
Be martyred in the cause of righteousness;

Will stand a Lincoln for the Common Good,
Though he be hated and misunderstood!

A TESTIMONY

By Janice Wilson, of Beverly Hills Ward Sunday School, California

I was born into the Mormon Church. As a result, during my formative years I took for granted all the advantages it had to offer, and I followed its teachings as a matter of course. Then, as I passed through the age of questioning and searching that comes with the beginning of intellectual maturity, I discovered that everyone has to experience conversion—not just the newly-baptized convert, but the sons and daughters of the pioneers as well. I did, and my religion means more to me than ever, now that I consider myself a convert.

So I have set down here some of the factors that aided in my conversion; some of the reasons why I value Mormonism.

The first thing that impressed me about the Church, as I began my careful analysis, was that it teaches you to be open-minded. It teaches you to branch out and discover for yourself—to read and compare, and make your own decisions. It teaches you to keep your mind open and to accept truth wherever you find it. ("If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.")

Another thing that appealed to me was that Mormonism teaches, and practices tolerance. ("We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.") It teaches respect for the law—indeed, there have been occasions in our Church's history when it has discarded cherished principles because they conflicted with civil rulings. It teaches that the glory of God is intelligence, and it is constantly striving to make its people physically, morally, intellectually fit.

Above all, I found that the Mormon Church teaches the beauty and dignity of the human soul. We are not taught to look upon ourselves as groveling, essentially evil beasts who can only be "saved" through the grace of God. We believe that men are good, and that our fate is in our own hands to direct as we like. For truly, faith without works is dead.

Another thing which strongly appealed to me in Mormonism is that it lays such stress upon love for our fellow man. The Church tells us: Give of your love without limit. Don't let it trouble you if there are those who do not accept it. It never troubles the sun that some of its rays fall vainly into ungrateful space and only a few on the reflecting planet. Let your giving set the example. You will be the one to gain, you will be enlarged by your own shining. Remember

that the miracle is the love, and to the lover comes the wonder of it, and the joy. This is what the Church teaches.

It was after I had gone through the process of discovering for myself the life-giving principles embodied in Mormonism that I was able to appreciate the privilege of being born into the Church. This was a gift from my grandparents. They fought the battle for me.

So I can truthfully say that I value my faith because *they* suffered for it. It was they who gave up the comfort and security of homes in foreign lands to follow an ideal. They fought Indians, they endured unjust persecution, they went hungry and ragged. They were willing to work, to fight for what they wanted. They *believed*, and their faith, that sustained them through so many trials, has extended its influence and power across the generations to me. I am most grateful for it.

These, then, are a few of the factors that operated in my self-conversion. But perhaps the reason that carried the most weight was that the Church is all-encompassing. Its influence extends to every sphere of human activity, with the aim of molding its members into a perfectly-balanced whole. I saw clearly what the Church could make of me, what the Church can make of *us*, if we but follow its teachings to their logical conclusion.

Physically we can be strong, healthy, vital—proficient in many lines of activity, daily growing toward perfection and beauty.

Intellectually we can be keen, well-informed, cultured. We can be continually alert and in tune with all the beauty around us. We can become interested in everything, ever striving to broaden our limits of vision and understanding.

Morally, we can be individuals of integrity. We can rid ourselves of all vestiges of deceit, of jealousy, of human pettiness. Then we shall be able to extend warmth, understanding and love to all those about us. Then we shall be able to feel that we are needed in some small way, that we are of some small service to humanity.

Spiritually, we can be big, keeping our souls open to all good influences and inspiration. We can remain free from fear and intolerance. We can maintain our faith in, and our friendship with God.

All this, then, comprises the goal which Mormonism can help me—can help us as a people—to obtain. Humble before our many shortcomings, but proud before our determination and capacity to conquer them, we shall continue to go forward until our Godhood is attained.

GOSPEL SCHOLARSHIP

A Group Discussion

The faculty of officers and teachers of a Sunday School can have an interesting time in a monthly report and business meeting by a free for all discussion of Gospel Scholarship.

For this activity have a large blackboard.

Upon the blackboard write, as the members of the group suggest, the attributes of Gospel scholars they know. Write down at *random* everything of any consequence that is suggested. Reserve for a later step, classifying or organizing, the suggestions in an orderly way.

Having thus started the group to think about the attributes of Gospel scholars, suggest that they rename the characteristics of the ideal in summary, seeing how many they can name beginning with the letter "I." Such words as the following will be suggested: (write each one on the blackboard), "inspirational," "influential," "intelligent," "industrious," "imaginative," "integrity" (intellectual honesty), "initiative," "informative," "ideas," (rich in, possessing an abundance of), "illustrations," "illuminating," "inventive," "ingenius," "interesting," (possesses) "well-integrated information."

The next proper inquiry is: what does a Gospel scholar do to acquire such attributes? Write on the blackboard what the group suggests. Something like the following may be offered, especially if the leader of the discussion leads the thinking: He *studies*, *reads*, *thinks*, *talks*, with people who have ideas, goes where he can hear *well-informed* people *speak*, (sacrament meeting, stake and general conference, etc.), *takes notes*; keeps a file clippings, stories, references, books; fosters his acquisitive instincts; cultivates and nourishes the collective or gathering instinct by having a convenient way of saving choice expressions or statements of ideas.

This leads to another important aspect of the Gospel scholar's attributes; His knowledge and use of the tools of scholarship.

What are the tools of the Gospel Scholar? (Write them on the blackboard as they are suggested. You will have to erase the board more than once in the course of this complete presentation. His tools are: Books, the standard works of the Church, dictionary, commentaries, reference books, maps, magazines published for the fostering and improvement of Gospel scholarship—*The Instructor*, the *Era*, etc.; pictures, charts, note books, files, visual aids, indexes.

How would you expect a Gospel scholar to use these aids? Like an expert, skillfully. (This reaches over into a discussion of methods, which ought to be reserved for another occasion.)

Another inquiry into the tools of the Gospel scholar would be appropriate at this point, however. That is—words, as tools. What is characteristic of the vocabulary of the Gospel Scholar? One would expect—variety, accuracy, aptness, clearness, vividness. These and others may be written on the blackboard as they may be suggested.

Another interesting inquiry into the phenomenon—the Gospel scholar—is the quality of his ideas. Write on the blackboard the group's answers to the question, what kind of ideas would you expect the Gospel scholar's to be? Words and phrases like these may be used to summarize the suggestions: "Big" (include much), "meaningful," "important," "well-integrated" (not fragmentary, "well related to and consistent with the fundamentals,") "sound" "in harmony with the Gospel as a whole"; "well-balanced" (free from specialties, hobbies or obsessions); his information and ideas are inclusive; "they add up to something."

This discussion would not be complete without consideration of the spirit of the Gospel scholar. What is characteristic of that spirit? Answers will no doubt suggest that: it is remarkable for its fervor and enthusiasm, because it is born of the spirit of testimony, the source of which is the inspiration of the Holy Ghost, the great teacher. This is another important subject, worthy of consideration on its own account; on another occasion.

At this point you are ready for the summary. You might suggest that the group help you summarize. Something like the following might be offered and then tested to see if it covers all points adequately. (Write it on the blackboard.)

The Gospel scholar, through the application of his intelligence, habits of industry, with intellectual honesty, initiative and inventiveness, can interest, instruct, illuminate and inspire others by imparting to them inclusive, important, inspirational, illuminating information, illustrations and ideas, with insight into the interest and needs of the individual and thus indelibly impress them.

Let each one say to himself: That is what "I" will be able to do when "I" am a Gospel Scholar.

THE DESERET SUNDAY SCHOOL UNION

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GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *Executive Secretary*;
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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

Latter-Day Saint Youth In The War

By Superintendent Milton Bennion

It is unfortunate, but under present circumstances inevitable that many Sunday School officers, teachers and members will have to engage in military service. While the necessity of slaying fellowmen under any circumstances is very regrettable its justification lies in the cause one defends and the ultimate good of mankind.

There are those who go to war with utter abandon of personal morals, as though all spiritual values had ceased to exist. It need not and should not be so. We have among us now Latter-day Saints and other citizens of high character and standing in the community who participated in World War No. 1. There is no reason why it may not be so in case of World War No. 2. It is within the power of each individual to determine his own spiritual and moral worth. If he lives up to standards proclaimed by the Latter-day Saints he will be a better citizen-soldier. If death overtakes him it will be an honorable death. If he survives all the dangers of war, as the large majority will, he will return to his family to resume an honorable and respected place in the community.

There is every reason why a youth who has been brought up in the Church commonly called Mormon should be proud of this fact and of his ability to conform to the moral standards that characterize a thorough Latter-day Saint. It has been our observation that intelligent, sincere people will have much greater respect for such a person than for one who departs from these standards, or who seems to be ashamed of his Church connections. This does not mean that he should assume a self-righteous attitude. He should, of course, be righteous, but also humble and charitable. By the force of his example he may be a powerful influence for good in an army or navy of diverse personnel so far as moral standards and practices are concerned.

DISCONTINUANCE OF UNION MEETINGS AND CONVENTIONS

The recommendation of the First Presidency that stake auxiliary conventions, conferences and Union Meetings be discontinued for the duration of the war emergency makes necessary several modifications and adaptations of stake and ward Sunday School work.

It is wise to hold everything intact as completely as possible. The service and functions which have been performed by stake boards in Union Meetings and by general boards must be performed in some other way. The discontinuance of Union Meetings is in effect a call upon the stake boards to forego the use of a convenient and familiar facility or tool for the rendering of service to the ward Sunday School workers. It is one of the deprivations which war emergencies impose upon us.

In this spirit we will make the best of the situation and do our utmost to preserve our standards and to safeguard the cause to which we are devoted.

The General Board suggests, therefore, that ward superintendents begin at once to build up what we may call a Ward Faculty meeting of Sunday School officers and teachers so that the benefits of stake Sunday School Union Meetings can be enjoyed by the workers in the wards to as complete a degree as possible.

The space in *The Instructor* which heretofore has been devoted to the General Boards suggestions on Union Meetings, will, hereafter, "for the duration," be devoted to suggestions for the Ward Faculty Meetings. Ward superintendents are therefore, urged to read the suggestions in this department which will be printed in *The Instructor* regular every month.

HONORS TO BOARD MEMBERS

A little self-praise now and then is perfectly in good taste when it is in commendation of an organization, such as the Sunday School.

It may be remembered that, not so long ago, two members of the General Board were competing for the office of the Governor of the State of Utah. One of them was elected.

In recent weeks two other Board members were chosen regents of the University of Utah. They are our genial secretary, A. Hammer Reiser, and our go-getter, Earl J. Glade, who also happens to be president of the Salt Lake Chamber of Commerce—and other things of note in the community.

Two other members of the General Board were considered for the presidency of the University of Utah.

Dr. Wahlquist has since been appointed dean of education at that institution.

Dr. William M. McKay has recently been appointed Commissioner of Health for the State of Utah, and De Lure Nichols is one of the State agricultural directors.

These are signal honors, in which all the other members of the General Board share.

In the past two other members were honored by the Church with the presidencies of missions. Dr. Carl F. Eyring was chosen to preside over the New England States Mission and Elder A. C. Rees, recently deceased, over the German Mission.

As the General Board is the expression of a gradual rise in Church and State positions by its individual members, so it is a reservoir from which both may draw for talent in state-crat, in education, in religion, in business and in other activities.

THE LITTLE
LUTHERAN CONGREGATION
AT PLEASANT VALLEY, MINN.
MADE A CHURCH OUT OF A
RAILROAD CAR.
MEMBERS OF THE
CONGREGATION
AND THEIR FRIENDS
DID ALL THE LABOR.

—R. O. BERG—



A FERRY SUCH AS DAVID USED TO
CROSS THE JORDAN AFTER
CRUSHING THE REVOLT OF ABSALOM,
(2 SAM. 19:18) IS STILL IN USE ON
THAT RIVER.

THE COVER PICTURE

For this month the picture is a pioneer scene—such as may have been observed a thousand times in the Mormon towns of the early west. It is from a drawing by J. Leo Fairbanks, and was intended to go with one of the lessons in the Kindergarten Department.

Several neighbor women have come into the home, to sew rags into long strips, which, in turn, are to be sewn together into a round rug. In those days there were sewing bees, quilting bees, and every other sort of bee. It was a good old American custom, amplified and brought down to date—a kind of co-operative organization in the domestic circle.

The boy and the girl are probably working up a feeling for each other, in the pre-

sense of the listening cat, which may ripen, at a later age, into love. And the sego lilies have been plucked by either the boy or the girl for the mother, who is also listening. What does she hear? And will she report it?

The Line of Least Resistance

Do not flatter yourself that by mere inertias you can sink to the lower depths. A well-organized person has to work, to sink as well as to rise, for he has to violate all manner of instincts which it is easier to satisfy. The line of least resistance is to float, on the level where one was born, like a large inexpensive cake of soap.

—Van Wyle Brooks.

PRELUDE

Andante expressivo

WILLY RESKE



SACRAMENT GEM FOR APRIL, 1942

(Deseret Sunday School Songs, No. 45, Stanza 2)

Purify our hearts, our Savior,
Let us go not far astray,
That we may be counted worthy
Of Thy Spirit, day by day.



POSTLUDE



• Secretaries •



Albert Hamer Reiser, Executive Secretary

A HALF MILLION IN WAR TIME

This is being written before January 20th, the date upon which stake and mission annual reports are due in the office of the General Board. For that reason, at the time of writing, we do not know what the grand total enrollment of the Sunday Schools as of December 31, 1941 was. We are all anxious to know whether the 400,000 enrollment goal was reached and if so, whether it was exceeded and how much.

Secretaries will remember that they have an enrollment goal of their own to work for. In appropriate ways we are setting up for ourselves the assignment of keeping the executives of our organization informed as to the numbers which must be enrolled, class by class, to bring a half million people into membership in the Sunday Schools of the Church.

Each secretary no matter how small or obscure his school may be has something to do toward this goal. Each of us has a share to contribute to this achievement. Our associates may set intermediate goals to be reached at set times in the near future. Secretaries will promptly and efficiently help toward the attainment of these objectives. They will keep constantly before the executives, however, the half million goal.

An increase from 400,000 to 500,000 for the Church is an increase of 25%. If any one doubts the feasibility of this in war times, let us remind him of the fact that in such times attendance at Church tends to increase. Roger Babson has expressed the reason for this trend in these words: "We go to the devil with our happiness and the Lord with our trouble."

Furthermore, it should be remembered that Latter-day Saint men in the training camps have their Sunday School services. Schools near centers of troop concentration include in their membership large numbers of men in uniform. The folks at home will find the strength and courage they need by attending services and participating in the stabilizing activities of the Church. No nation at war has found a substitute for religious faith and fervor as a source of power to sustain civilian morale.

Secretaries will remember that membership is sustained by attendance. We shall not be content merely to add names to the rolls. Attention and participation of new members is after all the important goal toward which we strive. Hence, besides making reports from time to time showing the progress of enrollment, we shall need also to show attendance gains class by class and month to month.

People, attending our Sunday Schools, who are subject to military orders, will represent a moving membership. This will give secretaries the problem of accounting properly for them. We suggest that the usual rules for keeping the rolls be followed in all such cases. The rules are fundamentally sound and, therefore, adaptable to unusual conditions.

A person in the military service usually will be a temporary resident in a community. He will not transfer his Church membership. He will not usually become a member of record. The rule relating to enrolling residents not members of record will then apply. Enroll such people after they have attended three times. In the meantime count them as visitors.

When they leave your community, take their names from the roll at once. All this is in strict accord with the regular rules as one may see by reading the Handbook.

Schools near military centers will make many changes in rolls during the year. If we will bear in mind that these rolls become honor rolls, we will realize at once that whatever work or cost may be involved will be very much worth while, because these rolls will become an interesting and valuable part of our Sunday School's historical record of which we shall be proud as the years pass.

To supplement such records, the suggestion is offered that you keep a guest book available in which visitors, even for a day, may write their names, their home address, their military rank and company.

By these means we can do a great service to men and women in the service of the country and at the same time build strength into the souls of the civilian population. The great purpose of religious training is to help men "stand firm under the pressure of life" and death.

In teaching me the way to live,
It taught me how to die.

—Geo. P. Morris in *My Mother's Bible*.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; Wendell J. Ashton

SCHOLARSHIP IN THE GOSPEL

"Scholarship in the Gospel" was the theme of the 1942 Sunday School conventions. No member of your ward organization can do more to foster a thirst for greater understanding of the Gospel than the librarian.

The power of suggestion is always an effective teaching tool. Perhaps you could use it with your teachers? Wouldn't it be an excellent thought to submit to each teacher a list of outside book helps which will enhance the scholarship for his or her course of study this year? You might go a little further and indicate which books are available in your library and places nearby where others may be obtained. Don't forget the public library and Church seminary, if there is one in your locality.

For your help we hereby submit names of some books which will increase gospel scholarship:

Nursery, Kindergarten and Primary Departments (which are studying simple stories from the *Bible*, *Book of Mormon* and Church History); *The Presidents of the Church*, Nibley; *Good Stories For Boys and Girls*, Morton; *From Plowboy to Prophet and Mother Stories from the Book of Mormon*, Morton; *Story of the Book of Mormon*, Reynolds; *The Illustrated Bible Story Book*, Loveland, and *Kindergarten Stories for the Sunday School and Home*, Cragun.

First Intermediate (Children's Church History): *Encyclopedic History of the Church*, Jenson; *The Presidents of the Church*, Nibley; *Essentials of Church History*, Smith; *Joseph Smith, An American Prophet*, Evans; *Brigham Young, The Man and His Work*, Nibley, and *Pioneer Stories*, Nibley.

Second Intermediate (Stories from the *Book of Mormon*): *Dictionary of the Book of Mormon*, Reynolds; *Romance of the Book of Mormon*, Hickman; *Nephites in Story*, Ricks, and *Story of the Book of Mormon*, Reynolds.

Juniors (History of the Church): *Encyclopedic History of the Church*, Jenson; *The Presidents of the Church*, Nibley; *Joseph Smith, An American Prophet*, Evans; *Prophecies of Joseph Smith*, Morris; *History of the Church*, Joseph Smith; *Life of Joseph F. Smith*, Smith; *Mormon Battalion*, Roberts, and *Comprehensive History of the Church*, Roberts.

Advanced Juniors (The Church of Christ): *The Great Apostasy*, Talmage; *The*

Falling Away, Roberts; *Apostles of Jesus Christ*, Anderson; *Ancient Apostles*, McKay, and *The Life of St. Paul for the Young*, Weed.

Seniors (The Scriptures of the Church): *Gospel Quotations*, Rolapp; *Doctrine and Covenants Commentary*; *Dictionary of the Bible*, Peloubett; *Seven Claims of the Book of Mormon*, Widtsoe and Harris, and *A Commentary on the Holy Scriptures*, Gore.

Advanced Seniors (Principles of the Gospel): *Articles of Faith*, Talmage; *Key to Theology*, Pratt; *Gospel Standards*, Heber J. Grant; *The Gospel*, Roberts, and *Brigham Young's Discourses*.

Gospel Message (Principles of the Gospel): See Advanced Senior list. Also: *Types of Religious Philosophy*, Burtt; *Highways of Christian Doctrine*, Case, and *The Religion of the Latter-day Saints*, Bennion.

Genealogical Training: *The Way To Perfection*, Smith; *Methods of Genealogical Research*; *Progress of Man*, Smith; and *Teachings of the Prophet Joseph Smith*, Smith.

Gospel Doctrine (Fundamental Problems of Life and the Gospel): *Gospel Standards*, Heber J. Grant; *Teachings of the Prophet Joseph Smith*, Smith; *Brigham Young's Discourses*; *Gospel Doctrine*, Joseph F. Smith; *The Program of the Church*, Widtsoe, and *Priesthood and Church Government*, Widtsoe.

For additional lists, you may obtain, free for the asking, a copy of book helps for each department prepared by the Library Committee of the General Board. Write to the Deseret Book Company, P. O. Box 958, Salt Lake City. Several books listed in this *Instruction* treatise are recent publications which have not been included in this pamphlet.

NEW BOOKS FOR LIBRARY DEPARTMENT

No Sunday School library will be complete without two volumes, recently off the press. One is President Heber J. Grant's *Gospel Standards* (Deseret News Press, \$2.25), and the other is *The Presidents of the Church* by Preston Nibley (Deseret News Press, \$2.50).

Gospel Standards is a volume which affords not only interesting reading but a most valuable file of sermons, stories and brief sayings from President Grant. As such its help as an enrichment source for the teacher

is tremendous. It catalogues, according to subject material, the choicest gems that have come from the mouth and pen of a modern prophet. For example, it includes little anecdotes on such great men as Brigham Young, George Q. Cannon, William Jennings Bryan, William Howard Taft, King Oscar of Sweden and others—all of whom President Grant has met. It lists President Grant's comments on virtually all of the fundamental doctrines of the Church.

Gospel Standards is divided into four parts: "Religion for the Modern World," "The Church and Society," "The Ministry of Heber J. Grant," and "Stories From My Life." It has been prepared under the auspices of the *Improvement Era*. Compilations made by Dr. G. Homer Durham, under the direction of Elder John A. Widtsoe of the Quorum of the Twelve Apostles, and Elder Richard L. Evans of the First Council of the Seventy. Most of the material has been gleaned from President Grant's addresses at General Conference and from his articles in Church publications.

Nearly every Sunday School course at some time or another treats the life of one of the seven presidents of the Church of

Jesus Christ of Latter-day Saints. Several courses deal with all their lives. For these, and other reasons, *The Presidents of the Church* should join your library. Approximately forty pages are devoted to the life of each of the presidents. This book does more than condense biographies of great men. It gives a most human sketch of each of the prophets. It lets little incidents in their lives, so interesting in themselves, speak their greatness. One is impressed, in glancing through the chapters, with the thought that the Lord raised up each leader to take the helm when the Church needed his particular type of personality to lead it.

Written in a delightfully entertaining style, these biographies are simple enough for a child to read and enjoy as well as for the adult.

Music

Yes, music is the Prophet's art.

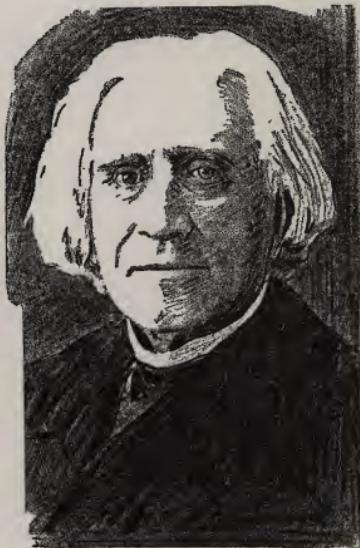
Among the gifts that God hath sent,
One of the most Magnificent

—Longfellow

THE COMPOSER, **FRANZ** **LISZT**,

"THE GREATEST PIANIST IN
THE ANNALS OF MUSIC,"
BECAME A MEMBER OF
THE FRANCISCAN ORDER.
ORDAINED IN **ROME**
ABOUT 1865, HE WAS
KNOWN FOR 21 YEARS.
AS **ABBE LISZT**.

R. O. BERG - Religious News Service





Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

WHAT ARE YOU DOING FOR THE YOUNG CHILDREN?

One of the great factors in the spiritual development of our children who attend Sunday School has been the atmosphere in which they have been placed in the opening exercises. There can be no argument against the fact that by surrounding them with the influence of this part of the exercises from their tenderest years has had a powerful effect on their conduct in later years and in their attitude toward worship generally. The opening exercises are planned and conducted with but one thought behind everything, namely, worship and the establishment of a disposition to worship. This part of the Sunday School has always been the children's "hour of prayer" in all that is implied by the term.

On account of the rapid growth of the Church and the increasing number of those who attend Sunday School it is becoming correspondingly more difficult to find accommodation for the large schools in the auditorium of the ward chapels. Some wards have been forced to take the smaller children out of the main assembly and conduct opening exercises for them in another part of the building.

For many years Sunday School singing has been conducted by the General Board with the well-defined purpose to surround the children with an atmosphere that will sing the gospel into their souls. Every part of the music of the service has been projected with this thought in mind. The position has been taken in accordance with the best authority on the power of song in the lives of the young. The committee on choristers and organists believes that it is well in order now, in view of the changes that are noted above, to bring before the officers and the choristers and organists these thoughts again, that the interests of the small children may not be neglected. The question to be asked constantly, while the following opinions are being considered, is: Are the children losing in this kind of soul development by being taken out of the ideal surroundings where it is going on? And, what are we doing to recompense them for the loss?

Henry F. Cope, a writer on American hymns, understood the value of the matter in question when he wrote: "Few things in literature exert a greater power over us than

good hymns; they are to be counted as among the most potent factors in religious nurture. . . . Many a heart in the trying hour of fear or doubt, has suddenly discovered light on the way,—light radiating from some line or stanza of a hymn that had long lain in memory. Teachers of men, especially the teachers of the young, fully appreciate the importance of storing the mind with reserves of strength and soul nourishment, with aspirations that lift up the eyes of the heart and ideals that lead." He goes on to assert that the literature of the *Bible* provides these things better than anything else and that there is no better way of storing the mind with it than by the hymns.

In his excellent work, *Studies In Worship Music*, which is the most complete of its kind in English, John S. Curwen substantiates the belief that this unconscious assimilation of truth and attitude really goes on as has been maintained in this paper. He says: "Through singing, religious truth does not come to them [children] exclusively in abstract proportions, . . . but it surrounds and pervades the soul in a thousand living forms, instinct with the same spiritual life which beats with strong pulsation in the souls of the psalmists and prophets. . . . Let the children and youths of our churches live in such influences Sabbath after Sabbath, until the age of reflection and doubt and receptivity shall come, as come it must, and we need not fear that they will be found unprepared for the trial. Divine truth will have become entwined with so many affections and remembrances that it will not be rooted out." Then in his very enthusiasm for his belief in the potency of this atmosphere of song he almost exclaims, "For ourselves we would rather commit our child to such influences in the hope of his having ultimately an abiding Christian faith, than obtain for him, if we could, the most elaborate instruction, in purely doctrinal form, which man could give or child receive."

While this last view may be looked upon as being extreme, for we know that instruction is both desirable and necessary, it does present the thought of the potency in the permanent life of the child of the good effects possible in the opening exercises. Unless serious thought is given to this aspect of these junior Sunday Schools, and unless they are conducted with an effort to make up to the child that which he is losing by

meeting away from this influence, a few years will show a difference in attitude in those who are growing up without the opportunity to be moulded by that excellent procedure—the opening exercises—planned so carefully for spiritual environment, and so lasting in habit-forming effect on the attitude toward worship.

MUSIC IN THE LOWER DEPARTMENTS

1. The importance of gospel songs in the spiritual development of the child.

2. What material is available for these departments?

3. Can the songs in *Deseret Song Book* be taught to little children?

Yes? How?

No? Why?

4. Are the choristers in close enough touch with the policy of the lower departments to be of assistance to them in carrying out the policy of the General Board relating to these?

5. Can singing in the lower departments be carried forward in a manner simple enough to be really participated in by these children, and yet with such content as is in accord with the General Board's ideal of the purpose and potentiality of song in the Sunday School?

6. What are you doing for the music in the Lower Departments?

Note: It would be well if the stake chorister and organist would call each ward chorister and organist before Union meeting and make a personal attempt to get each one present to discuss these important phases of our work.

NO. 72, "THE OPENING BUDS OF SPRINGTIME"

What has been said before in these lessons about strong melodic lines in other parts than the soprano is revived here for the consideration of the department. Very few so-called readers actually read with any definiteness in vocal music. Many persons have a knowledge of note values but are entirely at the mercy of the ear when it

comes to establishing pitch. Therefore it is well to have the principal melody, usually the soprano, well rehearsed before taking up part singing.

Part singing will make better progress where the singers can feel that there is a strong relation between their part and the melody, and the chorister's first task is to hunt out these places and drill the school on them. If you can find a few passages that can be learned with ease and certainty it will not be difficult to fill in the passages that are more commonplace.

In the first line the alto and soprano sing themselves, the tenor and bass are quite ordinary and can be sung in a moment of rehearsing. The same is true in the second line, but the tenor will be more interesting if the singers are shown the melodic leading against the soprano in the third measure of that line. This is also true in the first two measures of the third line of the music, but this interest goes to the alto in the last two measures, and leaves the tenor and bass to simplicity but little interest. The melodic interest in the last line is again between soprano and tenor in the first two measures, and in all, soprano, alto and tenor in the last two.

An interesting experiment to demonstrate the beauty and importance of such melodic leading in a part is to have it sung first without the important part and then with it, asking all to listen to the difference. The singers themselves will thereby see their own importance and the whole group will hear the added beauty, and appreciate more what singing in parts means.

The tempo of this song should be such as will allow the rhythm to be felt in two pulses, and it should be conducted by beating two in a measure. Six beats will destroy the fluency and the flow and make it very clumsy as far as rhythm is concerned.

It is high for little children and care should be exercised that they do not strain their voices. They should be exhorted to use the light, natural upper quality of the voice. The effect should be one of airiness and lightness, rather than vigor and heaviness. It is a pretty song that is not sung often enough.

BROTHERHOOD

Until you have become really, in actual fact, a brother to every one, brotherhood will not come to pass. No sort of scientific teaching, no kind of common interest, will ever teach men to share property and privileges with equal consideration for all. Every one will think his share too small and they will be always envying, complaining and attacking one another.—*Dostoyevsky*.

Ward Faculty Meetings

(Note. The suggestions contained in the following two pages were written and printed before the restriction made by the First Presidency was issued. We recommend, however, that as much of the material as may be suitable to the changed conditions be used in the Ward Faculty meetings, which will take the place of the Ward Report and Business Meeting.)

LAWS OF PROGRESSION

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

Lehi, a Prophet of the *Book of Mormon*, declared: "Men are that they might have joy." (II Nephi 2:25.) The search for happiness has been the eternal quest of man. The happy person makes a complete adjustment to each phase of his environment; this involves conformity to the laws that govern the material, mental and spiritual worlds.

The spiritual laws are beyond man's power to change; these he must obey if he desires genuine joy. A proper understanding of some of these basic laws is so essential as to require no further justification for presenting an outline, for their study, in this department. (Read Alma 40:12-13; 41:4-5; *Discourses of Brigham Young*, pages 262-264, 289-296.)

"The plan of salvation is a plan or system by which personal intelligences are enabled to progress rapidly and continuously, and thus to achieve constant happiness. . . . They must seek knowledge concerning the plan. . . . They must use that knowledge continuously and properly under the requirements of the plan." (Widtsoe, *Program of the Church*, page 201.)

". . . the word of the Lord is sure. No man has the right to set it aside. No man has the right to dictate to the Father how His kingdom shall be governed. *There are immutable laws that have been given for the government of this kingdom as there are for every other.*" (Smith, *The Way To Perfection*, page 189.)

What are these laws, so essential to man's happiness?

Basic References:

Talmage, James E., *Articles of Faith*, chapters 5, 6, 7 and 8; Widtsoe, John A., *Program of the Church*, chapter 30; Berrett, William E., *Doctrines of the Restored Church*, chapter 7; Roberts, B. H., *The Gospel and Man's Relationship To Deity*, chapters 9-19; Smith, Joseph Fielding, *The Way To Perfection*, chapter 28.

Faith:

"Faith is the first and fundamental law or principle of progress." (Smith page 213.)

"I have already remarked that faith is the first principle of revealed religion, and that faith centers in God, to whom men look for salvation. I have also remarked that it is absolutely necessary for those who come to God to believe that He is, that is, that He exists, for unless that fact is firmly fixed in their minds, men will consider themselves under no obligation to obey Him." (Roberts, page 89.)

Roberts suggests and describes in detail the sources of faith to be: Tradition, the works of nature, and revelation. (Roberts, chapters 9 and 10.)

"Not only is faith necessary to prayer, but it is also necessary before effort is made by an individual to change his personality and character. One who is selfish will never be otherwise unless he acquires that state of mind (faith) which prompts him to change his manner of thought and action. The evidence upon which his faith is based—hence his assurance that he can change his character—consists in his observation of individuals about him; in his own experiences and especially in the supreme example of the unselfish Christ." (Berrett, page 218.)

General References:

Hebrews 11:1-40; Ether 12:7-22; Alma 32:21; Moroni 7:37-40; Romans 8:24, 25; Matthew 7:17.

a. Faith—the moving power of all action: *Doc. and Cov.* 107:8, 67: 3; 18:19; Matt. 17:20; John 20:29.

b. Faith—trusting in power and providence of God: *Doc. and Cov.* 84:81-84; 76:61; II Nephi 4:34; Alma 5:34; Psalms 46:1; 23:1-3; Luke 6:22-23.

c. Faith—evidenced by Godly works: Matt. 7:20-27; I Nephi 3:7; *Doc. and Cov.* 41:5; John 7:17.

Test Yourself:

1. Give a satisfactory definition of faith.
2. Place in proper relation to each other the terms: belief, knowledge and faith.
3. Why is faith essential to salvation?
4. Why must faith be accompanied by god works, to be effective?
5. Summarize the facts respecting the character and attributes of God, given by Jo-

seph Smith. (Talmage Lecture V; or Roberts, chapter XI.)

6. Summarize the paragraph in Roberts, page 120, which starts: "This item is my brief exposition of the grand principle of faith."

Repentance:

"Repentance is the second law or principle of the Gospel—a natural result of faith" (Smith, page 214.)

"Repentance has a two-fold aspect. First, the repentant man turns away from the evil revealed by his faith. He sins no more. Secondly, he turns toward that which is good. That is, he performs the duties that the law requires of him." (Ibid. op. Cit.)

Talmage discusses Repentance using the following outline:

- a. Nature of Repentance. A godly sorrow for sins, and embodying:
 1. Confession of sins.
 2. The sinner must be willing to forgive others.
 3. Confidence in Christ's atoning sacrifice. (See I John 1:8-9; Doc. and Cov. 64:7; 58: 3; Matt: 6:12-15; III Nephi 13:14-15; 23-24; Moses 6:52; 5:68.)
- b. Repentance Essential to Salvation. (See Romans 3:10; II Nephi 9:24; Alma 5:31-56; Doc. and Cov. 1:32-33; 20:29; Matt. 3:2; Acts 17:30.)
- c. Repentance, a Gift from God. (See Matt. 3:7-8; Acts 26:20; 11:18.)
- d. Repentance Not Always Possible. (See Romans 2:4; Genesis 6:3; Doc. and Cov. 1:31-33.)

- e. Repentance Here and Hereafter. (See Alma 12:24; I Peter 3:19-20; Alma 34:32-35; Doc. and Cov. 76:73-74; Jesus the Christ, chapter 36.)

Suggested Methodology:

1. A group discussion—20 minutes on "Faith and Repentance—Laws of Progression." The chairman may use the questions suggested above, or formulate his own. Have it done by members of one ward or by the Stake Board member.
2. Ten minute talks on each division of the subject.
3. Review the discussions as given by Berrett, by Roberts, by Talmage.
4. Use four five-minute talks using as topics:
 - a. Faith, Its Sources. (See Roberts)
 - b. Faith, Its Values. (See Roberts)
 - c. Repentance, Its Nature. (See Roberts, Talmage, or Berrett.)
 - d. Repentance, Its Values. (See Roberts, Talmage, or Berrett.)

Suggested Additional Readings:

Roberts, *Outlines of Ecclesiastical History*, Part III, Sec. 3. This gives an excellent discussion of the medieval controversy over "Justification by Faith Alone;" the doctrines of Luther and others are presented.

Talmage, *Jesus The Christ*, pages 392-395, a discussion on repentance.

Incidents of great faith are given in Alma 56; I Nephi 2:16-19; 7:6-20, and Daniel 2. Nephi Jensen, "Faith, A Moral Strength," *Deseret News Church Section*, September 2, 1933.

Message of The Chimes

* By GERTRUDE PERRY STANTON



On Easter morning, at the Joppa gate,
 The joyful bells peal from a carillon;
 And from Jerusalem, in pearly dawn,
 Through war-worn regions dark with greed and hate
 The miracle that men call radio
 Spreads the triumphant chimes from East to West;
 They chorus "He is risen!" O message blest,
 What solace for the mourning heart to know
 He lives! The tomb His spirit could not hold,
 Nor death efface His wondrous love to man;
 So faith burns brighter, as the eternal plan
 Of ministry and sacrifice unfold.
 How deep assurance must the promise give—
 Because He conquered death, we, too, shall live.

Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,
Joseph Christensen *Holman J. Waters*.

Subject: THE WAY TO PERFECTION
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age
Not Otherwise Assigned

LESSONS FOR APRIL, 1942

MORAL RESPONSIBILITY IN OTHER PHASES OF LIFE

Sunday, April 5, 1942
EASTER PROGRAM

Lesson 13. For April 12, 1942

To Teachers:

It is to be hoped that the teacher, in presenting Lesson 12 to his class, limited the discussion to the religious aspect of the subject treated. It is to be hoped that he did not himself deliver a lecture, but allowed the class to discuss it. If so, then the field is clear for a discussion of other phases of the idea of responsibility, following a suggestion made in the lesson before this.

This lesson is based on an experience related by the late President A. W. Ivins, with his comment thereon.

The Incident:

"A short time ago [says President Ivins] I visited my old home in St. George. Early one morning before it was light, I rose and walked out to the little cemetery and stood by the graves of my parents. As the light increased, I walked down the narrow streets and read the inscriptions on the tombstones. I remembered every one of the men and women whose names were inscribed upon them. I thought of them all and could recall something in their lives—every one from the humblest to the most honored—which had led me to love and respect them.

"I knew these men as I have known no others. I knew the sacrifices which they had made, that they had given all they had to give for an ideal. I had seen them face danger with the courage of Spartans, and perform acts of mercy with the gentleness of women, and when their mortal race was run and they were face to face with death, they met it with the sublime resignation of martyrs.

"They had been my teachers, the guardians of my youth. They had taught me faith in a living God, that He is the same good heav-

only Father that He ever was, and will watch over and bless all those who put their trust in Him. They had taught me that birth into this life was not the beginning of my existence nor death the end of it. They had taught me to defraud no man, though the thing might be small. They had taught me to love virtue and refrain from forming any habit which, when my record is read from the housetop, as it will be, would bring the blush of shame to my cheek. They had taught me to love my country and obey its laws; that the government under which it is my privilege to live, is a God-given heritage, and that it was my duty to defend it against all enemies, be they foreign or domestic, if necessary at the cost of life itself.

"As I stood there in the gray dawn, in that silent city of the dead, I breathed a silent prayer of thanksgiving to my Father in heaven that my lot had been cast with these humble, God-fearing men and women.

"Had I been brought into any other cemetery within the boundaries of this state, and walked there, and communed with the people who have given their lives for this same ideal, I would have found exactly the same conditions.

"I do not remember an instance where an innocent man was convicted of wrongdoing, or where a known criminal escaped punishment. There were no men in the state prison who had violated the trust reposed in them by their fellow citizens who had elected them to office, nor men out of office who, if justice were administered, would be inside. I was taught that a public office was a public trust, and must be administered with fidelity and honor. And these men did that.

"I have no desire to go back to that day, to exchange automobiles for ox teams, which I have driven, nor to exchange our wonderful harvesting machinery for the cradle, with which I harvested grain, and the flail with which I threshed it. But I do appeal to you to return to the old paths of virtue, honor, and integrity which our fathers trod. No matter what development in science or invention may bring us, these virtues remain the same. They are eternal, and the advancement of so-called civilization cannot change them."

Lesson Development:

1. Who was A. W. Ivins? To appreciate this excerpt from a General Conference, it is necessary for the class to know something about his character. Ask someone to get material, not about the facts of his life, but about the kind of man he was. For he was a truly extraordinary man—versatile, wise, highly intelligent, universally loved and respected. (See the Salt Lake newspaper files and the Church magazines at the time of his death on Sept 23, 1934.)

2. What is an ideal in the moral realm? Where does it come from—science, philosophy, practical life, or religion? Where does conscience come into the picture? Or should it? Is conscience developed or is it innate in man?

3. Discuss the common phrase, so often heard over the radio, "Crime does not pay." What does it mean? What does it imply as to our standard of measuring right and wrong? Are we, in our conduct, to fear God or J. Edgar Hoover? Is it enough that the criminal is caught in the end and put into the electric chair? What do you think of the crime drama on the radio—even where the criminal is always caught?

4. What was it, in the life to which President Ivins refers, that created and fostered the sense of responsibility which we find in the Utah pioneers? Was this the result of conscience or the policeman? Which is likely to be the more responsible, the man who is afraid of being caught or the man who acts from conscientious scruples? Can you tell why?

5. President Ivins speaks of having been "taught" certain things by his older friends, who were dead. To what degree is "teaching" efficacious, and when is it most so? How far can religion go in the training of responsibility in government, in business, in our social relations generally? Just how may this be done?

THE RIGHT TO CHOOSE

Lesson 14. For April 19, 1942

To Teachers:

Involved in the idea of personal and moral responsibility is the idea of the freedom of choice. If men are not free to choose their way in life, then they cannot be held responsible for their actions.

Hence it is necessary now to discuss what is named in the text "the right to choose."

Readings:

The Manual, Lesson 14, with special reference to the scriptural passages quoted therein, which it would be well to read in connection with their context.

Outline Of Material:**I. Necessity of the Right to Choose:**

a. Why it is necessary.

b. Quotations:

1. From Lehi respecting "opposition."

2. From modern revelation.

II. Freedom a Gift From God:

a. Freedom assumed in our behavior.

b. What the poet says on the subject.

c. Compulsion foreign to the Kingdom of God.

III. The Use of Moral Agency:

a. The danger involved in the right to choose.

1. Its improper use.

2. Its proper use.

b. Possibilities of proper use.

1. Godhood.

2. Self-respect, power-consciousness.

IV. Sin Robs Us of Freedom:

a. Sin makes us servants.

b. Misery and happiness contrasted.

V. The Power to Overcome:

a. By what power we overcome.

b. What it is that we overcome.

c. Desire as a factor.

Lesson Development:

1. The relationship between responsibility and freedom to choose our way of life should be made clear to the class. It is of no use to enter upon fine-spun distinctions as to whether or not we are free. Doubtless we are to some extent limited in our freedom by heredity and environment, but our whole life is based on the assumption that we are free. And we may be limited in our freedom, too, by wrong doing, particularly if it becomes a habit. It is, therefore, the practical aspect of freedom and responsibility that should concern us in this lesson, not distinctions between tweedle-dee and tweedle-dum.

I. There is such a thing as sin, however some may try to argue that there is not. In other words, there is such a thing as "right" and "wrong," even if the difference between them is glossed over by some people in our time.

Modern social tendencies point unmistakably to a breakdown of the distinction between moral right and moral wrong. This is true in business, in politics, in morals. Advantage is often taken of the sometimes thin partition between what is right and what is expedient. This tendency is, to some extent, manifesting itself in Mormon communities.

Take, for instance, the matter of tobacco and alcohol in various aspects. There are those who tell us that "moderate drinking" is not undesirable under certain circumstances, as well as the taking of a cigarette once in a while. This is a clear stand against the word of the Lord, which condemns both

tobacco and alcohol as "not good for man." Again, some members of the Church try to make point of the statement in the revelation itself that it was "not by commandment or constraint," but "a word of wisdom." As if advice from the Lord is not to be taken unless we wish to take it!

People argue about tithing in much the same way.

2. There being two ways, then, a high way and a low, a right way and a wrong, it is within our power to choose either, and this regardless of piffling "arguments" to the contrary.

Show that, in general, we are free (a) physically, (b) intellectually, (c) morally, and (d) religiously, when any specific problems come before us.

This may be an assignment. But be sure that it is given to one who will explain and illustrate, not put up an argument this way or that.

3. Show that all our civil and criminal laws are based on the assumption that individual man is free to choose between alternative courses. What would happen if these laws were based on the opposite idea and assumption? This, also, may be an assignment; a lawyer would be a good one to discuss it.

4. Trace the history of human liberty. What was the situation in the pre-earth world? In what way was the dispute settled there? Why was it ordained that we should have the power of decision here, rather than be forced to behave according to the behest of a dictator? Show the development of tyranny and force in political government in the world. What motives appear in the dictatorships from the first? How old is dictatorship? Has it always been called thus? What lies at the root of all dictatorships?

5. What have been the milestones in the progress of liberty on this earth? What part has America played in the drama of human freedom in the world?

Application:

Let us search our own minds and hearts, to see wherein we have used or abused our "right to choose." In what ways can we improve?

THE NEW BIRTH

Lesson 15. For April 26, 1942

Readings:

The Manual with special reference to the quotations from the scriptures.

Outline Of Material:

- I. Law Throughout the Universe:
 - a. In the stellar world.
 - b. In our earth.

- c. Word of the Lord on subject.
- II. Obedience to Law Everywhere:
 - a. In the telescopic world.
 - b. In the microscopic world.
- III. Law in the Spiritual Realm:
 - a. Law and the new birth.
 - b. Word of God on the subject.
 - c. Baptism a new birth.
 - d. Effect of the first (spiritual) death.
 1. First death a banishment.
 2. What this banishment means.
 - e. The way to overcome the effects of first death:
 1. Being born again.
 2. Consistent obedience to law.

Lesson Development:

1. It is interesting to note that, whereas Joseph Smith announced his revelation on law in the spiritual world in 1832, other religious teachers did not accept this doctrine till after the publication of *Natural Law in the Spiritual World*, by Henry Drummond. It appeared in 1893. Drummond, a Scottish preacher, taught in the Free Church College, in Glasgow. The Mormon Prophet, therefore, anticipated the Scotch minister by sixty-one years. That there are spiritual as well as natural laws is now a generally accepted fact. Perhaps this conclusion was deduced from the fact of natural law. The Prophet received his idea through revelation from God.

2. What is natural law? Explain as simply as you can the law of gravitation. What would happen if there were no such law? What is social law? Illustrate the need for social law. Discuss some social laws specifically. Is there such a thing as an economic law?

These questions and suggestions are on matters of common knowledge. Don't let the discussion become technical in any way. This matter out of the way, the class will be in a better position to discuss spiritual law.

3. Without law of some sort what would be the condition in spiritual matters? What are the laws by which one enters the Kingdom of God? Name some laws that one is expected to obey after he attains his membership in the Church.

If there is to be an initiatory law (baptism, for instance), then the question arises, "What form shall this law take?" Explain, then, why water is used; why immersion should be prescribed. (Water is a means of cleansing the body, and is found almost everywhere.)

Application:

To what degree does our behavior square with the law of the spiritual world? In what respects can we improve, so as to grow spiritually.



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christensen, Archibald F. Bennett, Junius R. Tribe

Subject: OUT OF THE BOOKS

Available To All Members Over 18 Years of Age

LESSONS FOR APRIL, 1942

EASTER

Sunday, April 5, 1942

NEW METHOD OF SUBMITTING NAMES FOR TEMPLE WORK

Lesson 12. For April 12, 1942

(*Explanatory Note:* Due to the adoption of the new plan of procedure explained below, this lesson is substituted for Lesson Twelve on the "Preparation of Temple Sheets," printed in the lesson text.)

It has been officially announced in a letter signed by Elder Joseph Fielding Smith, Church Historian and Recorder, that the new plan of submitting names for temple work went into effect January 1, 1942.

Henceforth all names to be submitted for baptism and endowment are to be copied (preferably typed) on the revised form of family group record. This group record should be brought or mailed to the index office, 80 North Main, Salt Lake City, Utah. There it will be examined to see if correctly made out with adequate identification, exact source of information, name of heir, name and address of patron, and other facts called for on the sheet.

If approved by the censor department, this record sheet will be checked at the Temple Index bureau to determine if an ordinance of baptism or endowment has been previously administered for any person named on the record. If it is discovered, for example, that the husband and two of the children—those named on lines 2 and 5—are already baptized and endowed, the dates of these ordinances with the name of the heir and relationship of this heir to the dead will be copied in the spaces provided opposite these names. This is so the patron may record these dates in his own family record.

The names of those found to be not endowed will be approved for ordinance work. The Genealogical Society will then make a typewritten copy in duplicate of this group

sheet you have sent, one to serve as a *Temple copy*, the other as the *Archives copy*; and the sheet sent in by the patron, with the addition of the ordinance dates and names of heirs inserted, as mentioned above, will be returned to him.

From the typewritten copy we have made, index cards will then be typed in duplicate. The carbon copies will be filed in the Index Bureau to prevent any other person receiving approval to do ordinance work for these same individuals. The originals will be placed in envelopes bearing the name of the heir, and the name and address of the patron or person who submitted the names. These envelopes will be sent to whichever temple the patron may designate, and held in readiness for baptism and endowment. Both ordinances will be done from the card.

These cards will be photographed at the temple for their temple record after the baptism ordinance, and again after the endowment; then they will be returned to the Genealogical Society of Utah. These dates of baptism and endowment will be entered on the two copies of the group sheet which has been typed. Then these original index cards will be filed in the index bureau, replacing the duplicates there, which have now served their purpose of preventing duplication.

When a sufficient number of family group records for one patron are ready for sealing, he will be notified by the Genealogical Society and requested to inform them when and at what temple he will do the sealings, and whether he will provide his own proxies for the sealings. The Society will then send the *Temple copies* of these group records, which are ruled so as to be suitable for sealing, directly to the temple so designated. There the names of proxies will be inserted. Following the sealing each group record, bearing now the date of sealing, names of officiator, witnesses and proxies, will be photographed; and then returned to the Genealogical Society. There the sealing date will be recorded in the *Archives copy*. The *Temple copy* will finally be returned to the patron, and he may preserve this complete record, giving dates of baptism, endowment and sealing, as part of his own family record.

Since under the new plan patrons will

have to make out only one record form—the revised family group record—emphasis must be placed on how to prepare it correctly.

In the class discussion points may be raised which require these instructions:

1. The *complete family* should be entered on the group record. If the names of a husband and wife only can be found, submit their names on the sheet; for it is anticipated that later research will reveal the names of all the children, at which time they can be added to the record. Enter the names of *all* children in a family, including those who died under eight years, and also those who have been previously baptized and endowed and even sealed.

2. Names of isolated individuals unconnected by record as yet with either a father, mother, wife or husband, or child, should be retained by the patron as a subject for further research, until at least one such relative can be given. Exceptional cases will be considered on their merits.

3. Be specific in citing the source of information for facts shown on the group sheet sent in for temple work. If it is a printed volume, give the title of the book and page where this particular record will be found. If from a family record, name the person who compiled it, as "Family Record of George Mason, Jr." If the data were obtained from a living person, give his name and address. If from a vital record or a parish register, name the town or parish and the record, as "Mansfield Vital Records" or "Norton Parish Register."

4. The new family group record form may be obtained from the Deseret Book Company, 44 East South Temple, Salt Lake City, at the price of 75c per hundred, if bought over the counter, or 85c per hundred if sent by mail postpaid. This increase is due to the rise in cost of paper. But the old price of 10c per dozen will continue.

5. The old form of family group record can still be used for private family records or for sending copies of completed records to the Church Record Archives.

AVOIDING DUPLICATIONS

Lesson 13. For April 19, 1942

Text:

Out of the Books, Lesson Thirteen.

Objective:

How to co-operate with the Temple Index Bureau to prevent duplication of temple ordinances.

References For Further Study:

Teaching One Another, Chapter 39 Methods of Genealogical Research, Lesson 9.

Topical Outline:

Printed in *The Instructor*, November, 1940, pp. 506-507. See also the *Discussion Thoughts*.

Points To Emphasize:

1. The Temple Index Bureau has prevented the duplication of over one million temple endowments.

2. The danger of duplications is vastly increased when individuals do work for those outside their family lineage.

3. Lack of family records showing temple work already done in Nauvoo led later members of the family to repeat ordinances.

4. Different branches of a family did work independently from the same printed records.

5. After careful study the Temple Index Bureau was established, being an alphabetical card index to all endowments administered in any temple.

6. Since January, 1927, all temple sheets have been checked for approval before temple work from them has been permitted, with the above result.

7. The four types of duplications which formerly occurred, can be almost entirely prevented by the new and improved record system.

8. Expert censors will scrutinize all family group records submitted. Index cards for names of all persons on the sheet not yet endowed are made in duplicate.

10. The duplicate filed in the Index Bureau effectually prevents duplication from that time on.

11. From the original card sent directly to the temple both the baptism and the endowment will be performed.

12. After each ordinance the card will be photographed to provide a record for the temple.

13. Then the card replaces the duplicate in the Temple Index Bureau file.

14. Sealings will be administered from family group sheets as explained in the revised version of Lesson Twelve (above).

15. The *Index to Heirs* and *Index to Patrons* will serve to put different branches of the same family in touch, so they may avoid duplication in research.

Method Of Presentation:

The instructor may present examples of the four types of duplications which were formerly occurring. Then he should demonstrate how the new system will check these duplications by means of (a) the censor department, (b) the use of family group sheets instead of temple sheets, (c) the duplicate index cards, and the use made of both the original and the copy, and (d) reference

to the "Index to Heirs" and the "Index to Patrons."

This pivotal lesson requires careful handling and clear-cut demonstrations. The teacher must be thoroughly informed on the working of the improved method, which went into force January 1, 1942.

THE WASTE OF HASTE

Lesson 14. For April 26, 1942

Text:

Out of the Books, Lesson Fourteen.

Objective:

Errors and duplications in temple work can be prevented through the use of great care.

Topical Outline:

Printed in *The Instructor*, November, 1940, pp. 507-508.

Points To Emphasize:

1. The records we compile in preparation for temple work must measure up to the high standard set by revelation.

2. By combining the records in the Church Record Archives with those in the Temple Index Bureau, the resulting records are more complete.

3. The Archives records usually provide more complete identification, the Index Bureau an accurate statement of ordinances.

4. By use of more abundant modern sources of information, an effort is being made to give all data called for on each card.

5. This thorough auditing of records discloses a need for greater care.

6. All names, dates, places and relationships requested should be given correctly and in full.

7. Carelessness, haste and laziness are prime causes of mistakes.

8. Painstaking proof-reading will detect

transpositions of names and dates, and also misreadings and omissions.

9. Researchers should consult *all available* sources before submitting the family group record for temple work, and not rush the name in with the first item of identification encountered.

10. No patron should be satisfied to fill merely the minimum requirements.

11. Loss of time and money, both to the individual, the temple and the Church results from duplications which occur through heedless hurry.

12. Inadequate records are not acceptable.

13. Latter-day Saints should exercise the utmost care in preparing records for the temple.

Method Of Presentation:

By previous planning, and by selecting examples both from his own and from records of class members, the teacher may demonstrate in class and put on the blackboard examples of the different types of errors of frequent occurrence. It should be emphasized that these are generally the result of careless haste and a failure to proof read. Members of the class should be invited to cite similar examples that have come within their own observation or have occurred in their own experience. Make this a genuinely practical lesson.

Discussion Thoughts:

1. What positive result will come from the amalgamation of records in the Archives and in the Index Bureau?

2. In case of discrepancies between the two records, which is more likely to be correct?

3. How will a patron's giving his source of information on his group sheet aid in checking on errors and discrepancies?

4. How can errors be minimized?

WHERE HIS CASTLES FALL

(A Sonnet)



By Bertha A. Kleinman

There are songs that soar on rapturous wings,
Transporting the soul into gloried things,
There are songs that savor of rare perfume,
Of Langorous lilies and orchid bloom—
But what of the sonnets conceived in toil,
In the sodden furrow and homely soil,
Of the lyrics sung in the drab of dawn,
Where the dirge and the drudge of life go on!
What of his lilt mid depression and ill,
Who fashions his faith in his fellow still!
Who re-constructs from his blunderings,
And etches his ode for the right of things—
Who builds from the wreck where his castles fall
Is master and artisan of them all!



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett,
Joseph Christensen

Subject: PRINCIPLES OF THE GOSPEL AND METHODS OF MISSIONARIES
For Young Men and Women 19 and 20 Years of Age,

LESSONS FOR APRIL, 1942

Sunday, April 5, 1942 EASTER PROGRAM

CHRISTIANITY AT THE BEGINNING OF THE 19TH CENTURY

Lesson 13. For April 12, 1942

Text:

The Gospel Message, chapter 8.

Objective:

To bring students to see the necessity for a restoration of the gospel by revelation.

Suggested Procedure:

Step 1. Arouse general class interest. This may be done in one of the following ways:

A. The Question Method:

At the beginning of the class ask such questions as the following:

1. What were the chief divisions of the Christians in 1800?
2. What were the evidences of confusion in Christianity?
3. What gifts of the spirit were manifest in the Churches in 1800?
4. Where could the original organization of the primitive church be found among the churches in 1800?
5. What were the dominant churches in New England, the western frontier, at the beginning of the 19th Century?
6. What was the general condition of American religion at the beginning of the 19th Century?
7. From which religious groups were the early converts to the Mormon Church drawn? Why?
8. Why did the Mormon Church meet with so much success?

(Do not supply the answers to the students, or attempt to get complete answers at this time—the questions should be too much for them until they get other information by reading or listening to reports.)

The Problem Method:

1. In 1800 there was a number of Christian

denominations in America. Each of these claimed to be the Church of Jesus Christ. What would be a fair test of their several claims?

2. It has been said that religion has declined in America from the time of the Pilgrim Fathers. What is the true picture?
3. In the early days of the Mormon Church it seems that it was easy to obtain converts among certain classes of people? What classes were they? Why were such conversions easy to obtain?

The Narrative Approach:

Tell a story or read an excerpt on religious life in New England at the beginning of the 19th century.

Step 2. Have special reports given (see lesson 12 for suggested assignments).

Step 3. Have students read from the text such parts as will contribute further to the general information of the class members. This reading might be induced by asking questions that are not likely to be answered except by referring to the text. Have students refer repeatedly to the text during the discussion.

Step 4. Return to unanswered questions or problems for further discussion.

Assignments:

The next regular class period will also be spent on the subject "Christianity at the beginning of the 19th Century." Problems which have arisen during the class and have not been satisfactorily answered should be assigned for reports during the next class hour.

Other assignments might be made as follows:

1. A ten minute talk—"Religious Confusion at the Beginning of the 19th Century."

References—*The Gospel Message*, chapter 8; Bennion, *The Religion of the Latter-day Saints*, pp. 226-241; Sweet, *American Religions*.

2. A ten minute talk "Religion along the American Frontier at the beginning of the nineteenth century."

References—*The Gospel Message*, chapter 8; Sweet, *American Religions*.

CHRISTIANITY AT THE BEGINNING OF THE 19TH CENTURY—(Cont'd)

Lesson 14. For April 19, 1942

Text:

The Gospel Message, chapter 8.

Objective:

To develop the ability of students to explain the need existing at the beginning of the nineteenth century for a Restoration of the gospel.

Suggested Procedure:

This class hour should be used to draw students into active expression of their views and explanations of information they have gained. The assignments made at the conclusion of the previous lesson should be carried out. (See lesson 13)

The subject of Christian religions at the dawn of the nineteenth century is large enough to have occupied a number of Sundays, but our course will not permit the taking of more than two Sundays for it. The class director should take time to summarize the findings of the two class periods so as to be sure that a foundation has been laid for future lessons. Especially is it important that the religious environment of Joseph Smith be understood.

Assignments:

If you are not making regular special assignments—start today. You cannot otherwise accomplish the objective of this course. In making your assignments use care in selecting those whom you appoint. At first ask only those who you know will respond. Timid students should be given simple assignments. Even these should be made with care so as not to make the student self-conscious before the group. Often such assignments are best made by speaking to the student privately.

The next class hour will be devoted to a review. Preparation for a review by teacher and pupils is necessary to its success. So far as our Sunday School reviews are concerned their chief purpose is to correlate the materials of various lessons in the minds of the students, not to grade them or to expose their ignorance of the subject. Hence the questions used in a review should be designed to draw out the information the students have acquired not to find out what they have not acquired.

Reviews may be of many types and teachers should use the type best suited to the particular group. Generally speaking the review should be made interesting and enjoyable so that students will look forward

to it. Most teachers will work out their own review. However, the following suggestions are offered, one of which may fit your needs with some additions and attentions. Feel free to carry out the review in your own way but be sure that what you do results in the students coming to an appreciation of the relationship of the units thus far studied.

The Written Test:

(The written test must be simplified to make it interesting. The questions should be such that they can be answered in a word or by a check mark.) They may be mimeographed, but this is not necessary.

True questions answerable in a word or two:

1. The first person on the earth to be baptized was (p. 9)
2. The first group of men called to serve Christ's Church in the Meridian of times were called (p. 17)
3. The two common ordinances of the primitive church were (pp. 18-19)
4. The first Gospel was written about (p. 19)
5. The general falling away of the early Christian Church was called (pp. 20-21)
6. Some other names for the sacrament are (p. 25)
7. The man most responsible for the "Reformation" was (p. 28)
8. The "Protestants" are so called because.....
9. Mohammadans are followers of (p. 37)
10. Buddists are now chiefly found in the countries of and (pp. 36-37)

The written review may be enlarged or shortened to meet any time schedule. The use of Manuals in answering may be allowed if they are available to all, as the rereading of the text is a valuable form of review in itself.

The Oral Test:

The above questions and others like them might be used for an oral quiz. Where this is done much interest can be had by calling a number of students to the front for a "radio" type of quiz. Each student in his regular turn is given three questions. These questions may be taken in order from a list or may be drawn from a box. In preparation for an interesting review of this kind ask each student to bring three suitable quiz questions based upon the Manual material and written upon separate slips of paper. These can be placed in a hat box and drawn from it as needed.

The oral quiz can also be conducted as a contest in the manner of a spelling match. For such contest the questions, a hundred or more, should be written out in advance and given in order, the list of questions arranged so as to become progressively difficult.

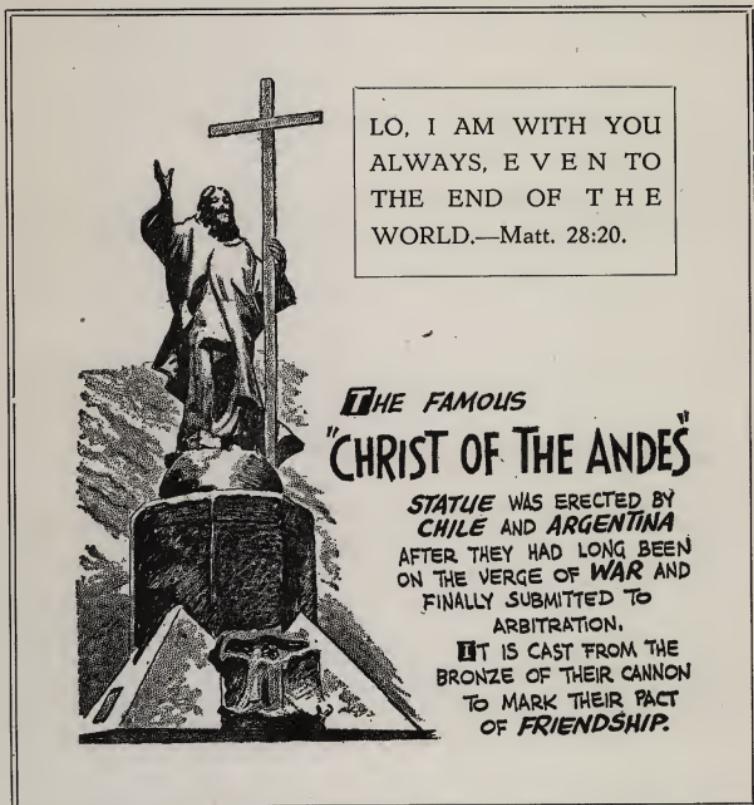
REVIEW
Sunday, April 26, 1942

Carry out the review as previously planned.

Assignments:

The next class hour will be given to the subject "How the True Teachings of Christ were Restored." The following special assignments are suggested.

1. A five minute talk—"Contributions of the *Book of Mormon* to an understanding of Baptism."
2. A five minute talk—"Contributions of the *Book of Mormon* to an understanding of the Sacrament."



He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death.—Mosiah 16:9.



Advanced Seniors



General Board Committee: Lynn S. Richards, Chairman; Earl J. Glade, Joseph K. Nicholes, J. Holman Waters

Subject: REVIEW OF THE PRINCIPLES OF THE GOSPEL
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR APRIL, 1942

Sunday, April 5, 1942
EASTER PROGRAM

CHRIST'S UNIQUE STATUS

Lesson 12. For April 12, 1942

Text:

Sunday School Lesson (Manual) No. 12.

Problem:

What is there that is unique about Jesus and His accomplishments?

Supplementary References:

Talmage, *Jesus the Christ*, pp. 652-666; Talmage, *Articles of Faith*, pp. 68-70 and 74-92; Grant, *Gospel Standards*, pp. 5, 6, and 22.

Objective:

To teach that Jesus of Nazareth occupies a unique position in the universe, due to His nature, His foreordination and His Atonement.

Methodology:

The subject matter of lessons 9 and 11 (March 8th and 22nd) contained the fundamental information and concepts on which this lesson must be constructed. It therefore offers an opportunity of utilizing the socialized recitation, as the students should be able to furnish much of the material for an interesting discussion. Furthermore, the lesson relates to life itself and the relationship of Christ to other human beings, and His contrasting distinctions. It is suggested that the lesson be built around the following three ideas:

1. Christ was the One chosen and foreordained at the Council in heaven to accomplish the Atonement.

2. He was the Only Begotten of the Father in the physical body, and was thus the only being ever born on earth who possessed in their fulness the attributes of Godhood and manhood.

3. Jesus lived and died as the only sinless being who has lived in mortality.

The following questions may prove helpful:

Page 96

1. What need existed that it became necessary during our pre-existent state to call a great council of the spirits created by God?

2. What was decided at this great Council in Heaven?

3. In what sense was Jesus different from any other person ever born on earth?

4. Give evidence that Jesus believed Himself to be "The Christ," the "Messiah" or the "Redeemer?"

5. What is meant by the following terms?

Sin

Redemption

Atonement

6. What is the doctrine of the Atonement?

7. How do you account for the sinless nature of Jesus?

8. What must we do to be saved?

Enrichment Material:

Reference to Lesson 9 of this course, and especially the supplementary references in that lesson, should provide an abundance of enrichment material. The following scriptural passages are also fruitful:

Ether 3:14; I Peter 1:19-29; John 5:26; 8:46 and 14:30.

Assignment For Next Class Session:

The following lesson might well be presented with the aid of a number of prepared reports by members of the class. The following topics are suggested:

1. What differences does it make in your life what you believe concerning yourself? (See this department of the November, 1941 *Instructor*, p. 597)

2. What importance does Mormonism ascribe to man? (See *Doctrine and Covenants* 18:15 and Psalm 8)

3. In what sense does Mormonism teach that man is co-eternal with God? (See *Doctrine and Covenants*, Section 93 and L. L. Bennion's *The Religion of the Latter-day Saints*, pp. 47-60)

4. In what sense can man be a co-worker with God?

The teacher should read the material in the *Instructor* for Lesson 13 before making these assignments, in order to be better able to acquaint the students with the nature of their assignment.

WHAT IS MAN?**Lesson 13. For April 19, 1942****Text:**

Sunday School Lesson (Manual) No. 13.

Problem:

What does the Gospel teach about man's infinite worth?

Supplementary References:

John Henry Evans, *The Heart of Mormonism*, pp. 249-253; Roberts, *A Comprehensive History of the Church*, Vol. II, 390-394; *Discourses of Brigham Young*, pp. 147-152; L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 49-54.

Objective:

To implant in the consciousness of the students the feeling that man is of infinite worth, being the offspring of God and a co-worker with Him in achieving His divine goals.

Methodology:

It is suggested that the discussion of this period be fashioned about the four divisions suggested below:

1. The importance attached to what one believes regarding himself.
2. The supreme worth of man. (The teachings of Joseph Smith and the doctrine of free agency in the Gospel indicate that the human personality is the most vital thing in life.)
3. Man is co-eternal with God.
4. Man can be a co-worker with God.

The topics assigned last week fit into this arrangement and each talk might be used to introduce the new division of the subject matter as it is reached during the discussion. The teacher should formulate some lead questions before coming to class, designed to challenge the students to defend their concepts of human personality, the nature of man's existence and his co-operation with God.

Enrichment Material:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained:

"What is man that thou art mindful of him?

And the son of man that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

"Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet." (Psalms 8:3-6.)

"The soul, the mind of man—the immortal spirit—where did it come from? All learned men and doctors of divinity say that God created it in the beginning: but it is not so; the very idea lessens man in my estimation. . . . The mind, or the intelligence which man possesses is co-equal [co-eternal] with God himself. . . . The intelligence of spirit had no beginning, neither will it have an end. The first principles of man are self-existent with God." (Joseph Smith, quoted in *A Comprehensive History of the Church*, II:393.)

Assignment For Next Class Session:

A general assignment should be made to the entire class to think of the distinction between the Latter-day Saint concept of general salvation and exaltation. The teacher should present it in such a way that it will arouse some interest and not merely be forgotten when the class dismisses. The asking of a few pointed questions at the close of the class, but not allowing them to be answered, and then stating that answers to them will be expected the following class period, might be an effective way of doing this.

THE DESTINY OF MAN**Lesson 14. For April 26, 1942****Text:**

Sunday School Lesson (Manual) No. 14.

Problem:

What is the Ultimate Goal which God has set for Man?

Supplementary References:

Instructor, Aug. 1941, Lesson 36, page 486; Smith, *The Progress of Man*; Widtsoe, *The Program of the Church*, Chapter 30; Roberts, *A Comprehensive History of the Church*, Vol. I, pp. 177-180 and 191, and notes; L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 53-60; Evans, *The Heart of Mormonism*, pp. 251-253; Widtsoe, *Joseph Smith as a Scientist*, Chapter 15; *Doctrine and Covenants*, Sec. 76.

Objective:

To teach that man has within him the power of unlimited progression, because of his eternal nature, being the spiritual offspring of God.

Methodology:

The subject matter of the Manual furnishes sufficient guidance to enable the teacher to determine the content of the lesson. The teacher must therefore choose wisely that material which will contribute toward the achievement of the objective. The students

must be led to see that life is more than mere existence, and that even eternal life would be monotonous without purpose. In these trying times when many young people are becoming disillusioned about life and its purposes, because of the conditions in this war-torn world, there is need for stressing the spiritual values in life and the purposes and goals of eternal life.

To make these issues vital, the teacher has an excellent opportunity to use the socialized recitation in the presentation of this lesson. Drawing upon the questions given during the previous class period as general assignments, further questions should be formulated to clarify the issues set forth in the objective. The following may prove helpful as examples:

1. What laws of progression are there in this world?
2. Why do you believe that there are laws of progression in the spiritual world?
3. What has God said was the purpose of mortality? (Moses 1:39)
4. What is the relationship between God and man?

Enrichment Material:

The Prophet Joseph Smith says: "Here, then, is eternal life—to know the only wise and true God. You have got to learn how to be Gods yourselves, and to be kings and priests to God, by going from one small degree to another, and from a small capacity to a great one: from grace to grace, from exaltation to exaltation, until you attain to the resurrection from the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power." (*Teachings of the Prophet Joseph Smith*, pp. 346-347)

Section 93, verses 12 and 13 of the *Doctrine and Covenants*, as well as verse 20 of Section 132 contain valuable teachings.

Assignment For Next Class Session:

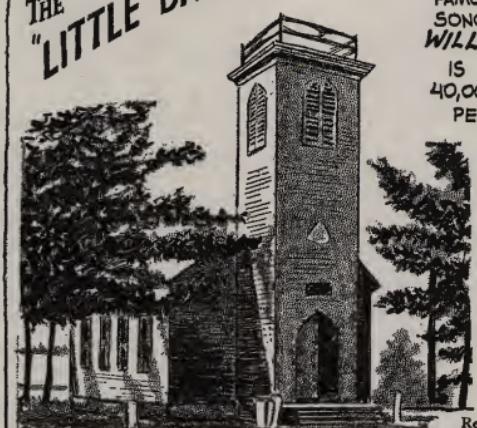
The following two assignments should be given to capable students for oral reports during the socialized recitation for lesson 15:

1. What explanation of the origin of good and evil in the world is given in the Book of Moses, chapter 4?
2. Discuss the function of good and evil as given in II Nephi 3:21-27 and 9:3-7.

RELIGIOUS REMARKABLES

By R. O. BERG

THE "LITTLE BROWN CHURCH IN THE VALE"



NASHUA, IOWA, MADE FAMOUS BY THE SONG WRITTEN BY WILLIAM PITTS, IS VISITED BY 40,000 TO 60,000 PERSONS EACH YEAR.

It is second only to the "Little Church Around the Corner" in New York as a place for weddings.

-R. O. BERG-
Religious News Service



• Seniors •



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols,
A. William Lund, Antone K. Romney

Subject: THE SCRIPTURES OF THE CHURCH: AN APPRECIATION COURSE
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR APRIL, 1942

Sunday, April 5, 1942
EASTER PROGRAM

MESSAGES OF THE OLD TESTAMENT

Lesson 13. For April 12, 1942

References:

If additional material is needed, the following references are good: Isaiah 53, concerning events in the life of Christ; Isaiah 13:19-22, concerning the fall of Babylon. Go to an encyclopedia for conditions in Babylon at the present, and the history of its decline for the fulfillment of the prophecy. Psalms 23 is a message of comfort.

How did the Lord, knowing the end from the beginning, direct individuals and peoples to bring about His purposes?

Objective:

To acquaint students with some definite messages of the Bible. Three distinct types are used.

Observations:

The Bible truly is a hand book of life. Its messages are to all people under all conditions. As suggested in the text, many of these messages were for particular individuals. Even in these we may see the will of the Lord to us. James 1:5 (read it) seemed written specially to Joseph Smith. This lesson should increase students' faith in the Scriptures.

This lesson is largely historical. Teachers must be thoroughly familiar with all the references used in the lesson. Read the whole chapter. Get the setting and background of each incident referred to. The quotations are much condensed; you must know the whole story.

Show that patriarchal blessings are messages from the Lord to the receivers through the patriarchs. If lived for, these messages will serve as guides and inducements to better living.

Make it clear that all messages in division two may be applied to each of us with equal value. Anyone, at any time, who will observe the requirements of Psalms 1:1-3 will receive the promised blessings.

Think the problem at the end of the lesson through. Use them for discussion as far as desired.

Readings:

Proverbs 3:11-12; Job 23:10; Ecclesiastes 7:3. If all are used, let three students read them.

Memory Gems:

At least four gems should now have been memorized. Isaiah 55:6-7 is good.

O praying one, who long has prayed,
And yet no answer heard,
Have ye been sometimes half afraid
God might not keep his word?
Seems prayer to fall on deafened ears?
Does heav'n seem blind and dumb?
Is hope deferred? Believe—Believe—
The answer time will come!

God heard thee—He hath not forgot,
Faith shall at length prevail;
Yea, know it not one smallest jot
Of all His word can fail.
For if ye truly have believed,
Not vain hath been thy prayer!
As God is true, thy hope shall come—
Sometime, somehow, somewhere.

—Mrs. Havens.

Study Helps:

1. What is a message, a warning?
2. What was the particular message to Noah, Pharaoh, to Abraham?
3. In the message of Amos, what warning was given the Israelites?
4. What were the evils existing among the Israelites in Amos' time?
5. How was the message of Isaiah similar to that of Amos? These two prophets lived about the same time.
6. Under messages for all people in all times, pick out the one that appeals most to you.
7. Solomon was a wise and learned man and a wealthy and powerful king. Most of his life he relied upon his own wisdom and judgment. He died a much disappointed man. What is his advice in Proverbs 3:5-6, as quoted in this lesson?
8. Which of the prophecies in this lesson are you sure have been fulfilled?
9. In Malachi 3:1-3 who is the messenger

referred to? When did he come, and what did he do?

10. In Malachi 4:5-6 who is the messenger? When did he come, and what did he do?

Illustrative Stories:

Warnings and messages of the *Bible* serve not only as guides, but as a protection against evil. A soldier had been shot. When the physician examined the wound, he found a *Bible* in the soldier's pocket. The bullet has struck the *Bible*, gone through the leaves to Psalms 91, and glanced off. The *Bible* saved the soldier's life. Psalms 91:9-11 says:

"Because thou hast made the Lord, which is thy refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." For a photograph of this *Bible* see Lesson Book for Third Year Junior Genealogical Class; or "Teaching One Another," study course for Senior Genealogical classes.

All serious people will say that there is an unseen power, often definitely felt, which guides and protects when all human judgments fail. These are the inner messages from God. Lieutenant Shackleton, describing his expedition to the South Pole, says: "Over and over again there were times when no mortal leadership could have availed us. It was during these periods that we learned that some power beyond our own guided our footsteps. If we acknowledged this—as we did—down among the ice, it is only fitting that we should remember it now, when the same power has brought us safe home through all these troubles and dangers."

Messages of the *Bible* often come in strange and unexpected ways. A boy who had been forced to go to church by his devout parents was listless and inattentive. At the close of his sermon the pastor read Revelation 3:20: "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

This scripture was all the boy heard of the sermon. "I knock at the door. I will come in," kept ringing through his mind. Later he found the reference in the *Bible* and read the next verse also which says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." This message carried over. This boy became a great missionary in early pioneer days.

"You don't mean that you believe in the *Bible*, a doubter said to Margaret Bottome. "Oh, yes," was the reply, "you know, I am acquainted with the Author."

MESSAGES OF THE NEW TESTAMENT

Lesson 14. For April 19, 1942

References:

All of the following parables and miracles illustrate the importance of love and service in the lives of people: The Watchful Servant, Luke 12:35-40; The Faithful and Wise Servant, Luke 12:41-48; The Rich Man and Lazarus, Luke 16:19-31; Healing the Nobleman's Son, John 4:46-54; Healing of the Impotent Man, John 5:1-16; Healing the Centurian's Servant, Luke 7:1-10; Two Blind Men Healed, Matthew 9:27-31.

Objectives:

To introduce to the class members words of Jesus telling how peace and good will might exist instead of war and hatred.

Scriptural Reading:

Job 1-16, or such parts as desired.

Memory Gem:

Quote the "Golden Rule," Matthew 7:12.

Children of one Father
Are the nations all;
"Children mine, beloved,"
Each one doth he call;
Be ye not divided,
All one family;
One in mind and spirit
And in charity.
Wealth and honor perish,
Nations rise and wane;
Love of others only
Steadfast will remain;
Hate and greed can never
'Gainst this love prevail;
It shall stand triumphant
When all else shall fail.

—M. K. Schermerhorn.

A careful observation of the community will show that the happiest and most contented people are those who are interested in others. Test this out by making a mental survey of people you think of as most contented and happy. You might tactfully interview some of them.

By use of the blackboard analyze the progressive importance of the words in problem nine. Each may contribute to the others, but over-indulgence of the first two may destroy the possibility of enjoying the last two.

List and assign things the students might do during the week in some way rendering service to others. Have report at the next class. Are the results a better feeling for making others feel better?

One writer has said, "If you dislike a person, do something for him, and dislike will

turn to love and respect." Someone might try it during the week and report results at the next class.

Make survey of conditions in the room. How can it be improved? Let students suggest ways and means of improvement in which they will be the ones who do it. Do not impose your views upon them. Lead them to see the needs and willingly respond to the service.

Study Helps:

1. Is a warning a message? Are all messages warnings? Illustrate your answer.
2. Why is there war in the world today?
3. What is the meaning of "abundant life?"
4. What is Jesus' way of getting the most out of life?
5. Name some important things people do to get thrills?
6. You will agree that I am happier with one friend than with none. Suppose I add a number of friends; does each one add to my happiness? Suppose, now, I increase my interests to include community, church, old folks, sick folks, etc., will each added interest add to my happiness? That was Jesus' way of doing.
7. Quote and explain the Golden Rule.
8. Retell the parable, "Good Samaritan."
9. In the story, "The Good Samaritan," which does Jesus make most important, position or service?
10. Was Jesus happy? If Jesus was happy, how did he show it?

Illustrative Stories:

Years ago L. B. was a young man in a small town. He had red hair and a freckled face. He was not mean, but he liked a scrap. For that reason no one imposed upon him. He was called on a mission. Few people expected him to go, but he went. After a year in the mission a mob kidnapped him. They

stripped him to the waist, tied him to a tree, and whipped him with hickory withes until his back was cut and bleeding. At home he would have whipped the whole crowd; now as the lashes fell, he humbly repeated the words of Jesus on the cross. "Father, forgive them for they know not what they do." Three members of the mob later begged his forgiveness which he freely granted. Finally, these men became members of the Church through baptism.

A Quaker had a quarrelsome neighbor whose cow often broke into the Quaker's well-cultivated garden. One morning, having driven the cow back to its owner, he said, "Friend, I have driven thy cow home once more, and if I find her in my garden again—" "Suppose you do," his neighbor angrily exclaimed, "what will you do?" "Why," said the Quaker, "I'll drive her home to thee again, friend." The cow troubled the Quaker no more. Read Proverbs 25:22 and Romans 12:20.

"Who always went about doing good to others?" a teacher asked of a class of Chinese girls. "The missionary in our village," one girl replied.

"It is good to be saved and know it," said a man. "It is better to be saved and show it," another replied.

"Money is a universal provider of everything but happiness, and a passport everywhere but to heaven."

"I have never heard anything of the resolutions of the Apostles," said Horace Mann, "but I know a great deal about the 'Acts' of the Apostles."

REVIEW AND QUIZ

Sunday, April 26, 1942

Use quiz questions appearing in pupils' Manual.

HEALTH NOTES

According to Dr. Albert Soilard, of Los Angeles, the United States is the bellyachingest nation on earth.

Thus he writes in *Hygeia*, a health magazine, and he does not mince words. The "rebellious" stomach he calls a national disorder in America.

What is the cause?

The consumption of "rich and racy" foods, the "deadly cocktail," and the "daily-death-formula of breakfast on the run, lunch on the gallop, and a beefsteak dinner eaten in twenty minutes."

Then, about 10 a. m. and again at 3

p. m. these "fast-going Americans" reach into their pockets for a pill, a tablet or a lozenge, to ease their distress!

In view of this charge one might well ask, "Of what use is the head? Of what use the fruits of modern research?"

One can understand the success of firms which tell us in soft, pleading, voices over the radio that we may go on eating whatever we may in whatever quantities we please and feel no after effects—provided we use a certain tablet "one hundred and eighty for a dollar and a quarter!"



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett, Wendell J. Ashton, Kenneth S. Bennion

Subject: THE LIFE OF CHRIST
For Boys and Girls 14 Years of Age

LESSONS FOR APRIL, 1942

CONCERT RECITATION FOR APRIL

"Be not overcome of evil, but overcome evil with good." (Romans 12:21.)

"ON THE ROAD TO DAMASCUS"

Lesson 12. For March 29, 1942

Objective:

To introduce the student to Paul's life and character, particularly to his remarkable preparation to become a servant of Jesus.

References:

McKay, *Ancient Apostles*, chapter 22; Robinson, *The Life of Paul*, chapter 2; A Map of the ancient Roman World.

Organization of Material:

Paul's vision of Jesus as he journeyed from Jerusalem to Damascus is one of the most dramatic and consequential events recorded in all scripture. If students can be made to feel this fact, they will be motivated to read the student Manual in class to find out more about Saul (known to us by his Greek name Paul).

How then can we create interest in Paul's vision of the Christ? One approach would be to introduce the element of surprise by reviewing what Paul had been doing previous to his call—persecuting the Christians. (Review Acts 7:51-60 and 8:1-3.) Yet despite his evil doings he was called to be the great Apostle to the Gentiles. A review of his persecution and then the call (Acts 9:1-6) should have the students asking: *Why was such a man called?* If they don't ask this question, the teacher might well present it to them. Let them try to imagine the answer first, and then study their text to discover reasons.

I. Reasons Why Paul Was Chosen of the Lord:

A. Paul was Zealous.

He had been wrong, but not willfully. He thought he was defending the cause of the Lord and his Jewish forbears as he worked to overthrow this "Christian menace," as he believed it to be.

Page 102

B. Paul's Preparation:

1. Jewish heritage—Paul was born of the tribe of Benjamin; named after the first King of Israel; taught the religion of his Fathers in his home; sent as a young man to Jerusalem to receive the best education available; and taught by the great Gamaliel.

2. Greek learning—Greek was the culture of the Roman World. Rome had conquered Greece but Greek thought and culture had conquered Rome. Paul grew up in a great center of Greek culture, Tarsus. He knew the language, thoughts, feelings, and beliefs of these people to whom he was to bring the Gospel of Jesus Christ. Illustrate the importance of such knowledge in missionary work.

3. A Roman citizen—Paul was a Roman citizen, with all the legal rights of a free man in the Roman Empire. This gave him privileges and liberties of movement, speech, and trial which Palestinian Jews would not have had.

C. Paul's Character:

Paul had great faith, love, humility, and courage. He was patient, long-suffering, meek, gentle, and yet fearless and firm. All of these qualities made of him a great missionary. Very important too was his deep spirituality which enabled him to know through the Power of the Holy Ghost that Jesus was indeed the Christ.

Enrichment Material:

Great movements in religion are often ushered in by a great revelation such as Paul received on the road to Damascus. Retell, if time allows, the following:

1. The Word of the Lord to Moses—Exodus 2 and especially 3:1-8.

2. At the baptism of Jesus by John—Matthew 3:1-8.

3. Joseph Smith's First Vision—*Pearl of Great Price, Extracts from the History of Joseph Smith.*

Application:

This lesson has introduced us to Paul. Our next lesson—a preview not in the student Manual—will help the student orient himself in the world of Paul's day.

Sunday, April 5, 1942
EASTER PROGRAM

PREVIEW OF LESSONS 13 TO 21 ON PAUL

For April 12, 1942

Objective:

To stimulate interest and understanding of the ensuing lessons on Paul by helping the student to understand the conditions of the time, words used, and other background material.

References:

The Book of Acts in the New Testament, chapters, 9, and 13 to 28 which deal largely with Paul's activities in the early Church; Robinson, *Life of Paul*, Chapter 1; McKay, *Ancient Apostles*, Lesson 22, and maps opposite pages 161, 176, and 208; *Atlas or Geography* books available in libraries; Breasted, *Ancient Times*, pp. 425-83.

Organization of Material:

There is no lesson in the Student Manual corresponding to this particular preview. This is an extra lesson through which the students may get a background of conditions in the Roman world in Paul's day. This lesson has rich possibilities for the teacher who will study and plan it well. Here we shall suggest possible topics for discussion and other activities.

I. Some Facts About Paul:

You might begin the lesson by relating some salient, interesting things about Paul to whet their appetites for more in the ensuing weeks. For example: Paul was converted to Christ 35 A. D. and died in 61 or 64 A. D. During the interval of over twenty-five years he thought of nothing but missionary work. He made three extended journeys:

1. First Journey, 47-48 A. D. recorded in Acts, chapters 13, 14.
2. Second Journey, 49-52 A. D. recorded in Acts, chapter 15:36, and 18:22.
3. Third Journey, 52-56 A. D. recorded in Acts 18:23; 21:15.

Pick out a few fascinating incidents from the account of these journeys and relate them to the class; e. g., Paul's escape from Jail (Acts 16); Paul on trial (Acts 25); Paul shipwrecked (Acts 27).

Paul was one of the most energetic and successful missionary of the primitive Church of Christ.

II. The Mediterranean World In Paul's Day.

A. A Map.

Adolescents need and like activity. Take to class more than enough sheets of stiff white paper for each member of the class to draw a map of the Mediterranean world. (You had better have pencils and a few rulers on hand too. If you can, have some tables to work on; if not let them use chairs.)

Place a large map before them with the

names on it of the ancient Mediterranean Countries in which Paul labored. If no such map is available, draw one on your blackboard in advance of the class. Copy the map from McKay, *Ancient Apostles*, opposite page 176. Let the students write in the names of the countries and also of the cities in Palestine already referred to such as Jerusalem, Lydia, and Cæsarea.

Have the students sign their name and hand in the maps for safe-keeping. Later, as each journey is studied the maps can be passed out for the students to trace the journey and locate the cities visited. At the end of the lessons on Paul let the students take the maps home with encouragement to preserve them.

B. Conditions of Life.

Read Robinson, *Life of Paul*, Chapter 1 for interesting material. Use only that which would be of interest to students of this age. Ancient histories and encyclopedias will also furnish interesting material.

III. The Meaning of Words.

A. The Jew.

A general name for all Israelites who have maintained their identity in the world. It is taken from Judah, one of the sons of Jacob or Israel. (See Student Manual p. 61)

At the time of Paul many Jews still lived in Palestine. Others had been scattered throughout the Ancient World beginning with the Babylonian captivity in 586 B. C.

B. The Synagogue.

A word designating a community of Jews and also the house in which they met for religious services. It was the religious, social, and educational center of Jewish life down through the ages and the forerunner of the Christian Church life. (See *Bible Dictionary* for details)

C. The Gentile.

To the Jew, any non-Jew was called a Gentile, just as Mormons speak of non-Mormons as Gentiles. Since most Gentiles of Paul's day did not believe in the Old Testament or God as did the Jews they were also spoken of as *heathen* or *pagans*.

D. The Book of Acts.

Students should know that *Acts* was written by Luke, the same writer who wrote the *Gospel of Luke*; that it is the most historical of all New Testament books, giving the story of the missionary labors and growth of the early Church. As a project for the year have the students learn the names of the four Standard Works and the Books of the New Testament. Students like to memorize.

Enrichment Material:

To be found in references.

Application:

We now have a picture of the World in which Paul lived and taught. Next week let us begin our study of his interesting life in this ancient world.

FROM DAMASCUS TO ANTIOPH

Lesson 13. For April 19, 1942

Objective:

To reveal Paul's obedience to and further preparation for his call to serve Jesus.

References:

Acts 9:1-31 (Paul in Damascus and Jerusalem); Acts 11:19-30 (Paul and Barnabas at Antioch); McKay, *Ancient Apostles*, pp. 150-155; Robinson, *Life of Paul*, chapters 3 and 4.

Organization of Material:

This lesson is historical in character and does not lend itself to a single theme. So the teacher will have a choice in placing emphasis. We suggest that you carefully choose from references in Acts verses which may be read aloud in class. Chapter 9 is particularly interesting.

I. Paul Becomes a Christian.

Ask the students the questions at the beginning of their lesson on p. 26 in the Student Manual. Have them read Acts 9:6-18 or column 1, p. 27 in the Manual for answers.

Let students compare Paul's procedure in becoming a Christian with that in our Church today. (IV Article of Faith.) Although Paul had had a vision of Jesus Christ, yet he had to submit to baptism by a disciple of Jesus. Compare Joseph Smith's experience. He too had a vision and was called by Christ Himself to re-establish His Church, yet it was necessary for him to be baptized.

II. The Tables Reversed.

Ask the questions in student Manual, top of page 27. Have the students then read the remainder of the lesson in their Manuals discussing the following points:

A. Attitudes toward Paul.

1. Of Jews and of Christians. Contrast Paul's relationship to Jews and Christians before and after his conversion.

B. Paul's preparation for Ministry.

Consider the preparation made by Moses, Jesus, and Joseph Smith for their work. What does that suggest to us as prospective Church workers and missionaries?

III. Paul's Work at Antioch.**A. Locate Antioch on the Map.****B. Questions.**

1. Why was Barnabas sent to Antioch?
2. What was the difference between the

Jews in Palestine and those in Antioch and other such places? 3. Why did Barnabas probably want Paul to go with him to Antioch? 4. What is the origin of the word "Christian"? 5. Compare it with the origin of the word "Mormon," for Latter-day Saints.

Enrichment Material:

Hand out the maps made by the students last week. Have them fill in Paul's journey from Damascus, Jerusalem, Caesarea, Tarsus, Antioch. If maps were not made by the students, do it together on the board or a wall map.

Look up Antioch in a *Bible Dictionary* or in an *Encyclopedia* for interesting details about this great Christian center.

Application:

If such great persons as Paul, Moses, Jesus, and Joseph Smith had to undergo long periods of preparation for service, we should begin to prepare seriously for our work in the Church, humble though it may be.

PAUL'S FIRST MISSION

Lesson 14. For April 26, 1942

Objective:

To show how carefully and wisely Paul planned his mission and how courageously he carried it out.

References:

Acts, Chapters 13 and 14; McKay, *Ancient Apostles*, pp. 160-170 (note map on p. 160); Robinson, *Life of Paul*, Chapter 5.

Organization of Material:

Get out the student-made maps. Have them fill in Paul's First Missionary Journey with the help of the class map and the Manual, p. 29.

After this is done raise interesting and challenging questions for which answers may be found in the Manual and in Acts, chapters 13 and 14.

The following is a lesson development the teacher may keep in mind for a working basis:

I. Paul's Plan of Action.

A. Paul's preparation reviewed: A Jew by race and education; a Roman in citizenship; reared in the Greek culture of Tarsus.

B. Paul's field of labor: Palestine and Syria lay behind him; he looks Northward and Westward—from Antioch to Spain.

C. Paul's plan of attack: To preach the Gospel first in the large cities—centers of population, commerce, and culture; to take it first to the Jews and then to the Gentiles;

to establish Christian communities and leave them to build up the Church.

D. Paul's route: See Student Manual and McKay's *Ancient Apostles*, p. 160.

II. Significant Happenings.

A. The sorcerer at Paphos illustrates the type of competition Paul had. (Acts 13: 6-12)

B. The healing at Lystra illustrates the fact that the truest conversion is not usually based on the miraculous. (Acts 14:6-8)

C. The stoning of Paul (Acts 14:19-20) must have reminded him of Stephen's death, and fulfilled the word of the Lord to Ananias in Acts 9:16; "For I will shew him [Paul], what great things he must suffer for my sake."

III. Accomplishments of the First Missionary Journey.

A. Paul gained invaluable experience and confidence.

B. Several branches of the Church had been established among the Gentiles.

C. Converts had been won who were capable of carrying on the work themselves.

Enrichment Material:

A. Pronunciation of Biblical terms in the lesson. There is some difference in usage in this matter, but it is important that the teacher pronounce words as correctly as possible and with confidence.

B. A comparison of Paul's world-wide vision of the Church of Christ with that of the Prophet Joseph Smith in our day.

Illustration of Joseph Smith's Universal Vision:

1. *Doctrine and Covenants* 1:1-6.
2. Preface to the *Book of Mormon*.

3. Missionary journeys to Canada, England, and subsequently to nearly all countries of the world.

4. The establishment of L. D. S. branches throughout the world.

Application:

With the conversion of Gentiles the crucial question arises: How can people so different in their thinking and habits of living as were Jews and Gentiles become real brothers in the Church of Christ. What were these differences? How was the problem solved? This will be our discussion next Sunday.

GENTILES GIVEN THE RIGHT HAND OF FELLOWSHIP

Lesson 15. For May 3, 1942

Objective:

To impress upon the student how one becomes a true follower of Jesus, a worthy and rightful member of His Church.

References:

Acts, chapter 15; Galatians, chapter 2 (for teacher reference; it being too difficult for students); McKay, *Ancient Apostles*, pp. 171-176; Robinson, *Life of Paul*, chapter 6; Leviticus, chapter 11 contains good illustrations of Jewish laws which Paul thought it was no longer necessary to observe.

Organization of Material:

The controversy between Paul and some of the Jews in Palestine over the question: *What does a Gentile have to do to become a Christian?* was the major issue within the Primitive Church of Christ in the First Century A. D.

Since the lesson deals with the way in which we become Christians it gives the teacher an excellent opportunity to impress upon students what it means to them to be disciples of Jesus. This will be achieved best perhaps by the indirect method of historical illustration.

I. The Jewish-Gentile Controversy.

Many Jewish disciples of Jesus, born and reared in Palestine, naturally wished to incorporate all Jewish rites, ceremonies, dietary laws, and washings in the Christian religion. Now there were many good people throughout the Roman Empire who looked with favor upon the basic beliefs and ideals of the Jewish religion—the idea of one, universal God and the high ideals and principles of the Jewish faith. But these same people did not wish to live like Jews in respect to diet and ritual.

Paul recognized this situation. He did not believe that one had to become a Jew in order to become a Christian. As a matter of fact, he baptized Gentiles and Jews into the Church if they exercised faith in Jesus Christ. Jews at Jerusalem learned of Paul's work, got excited about it, and proceeded to protest. Thus arose the important question: *What must one do to become a Christian?*

The following outline may be helpful in developing the lesson:

A. Some Characteristics of the Jewish religion in Jesus' Day.

(Continued on page 111)



Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett, Wendell J. Ashton

Subject: THE RESTORED CHURCH
For Boys and Girls 12 and 13 Years of Age

LESSONS FOR APRIL, 1942

Note To Teachers:

Care should be taken not to let these lessons become abstract. They are based on the narratives to be found in our history, and ought to be kept thus based.

Each of them, however, has an approach that reaches into the experience and understanding of the pupils.

EASTER EXERCISES

Sunday, April 5, 1942

THE HUMAN SPIRIT NEVER REALLY DIES

Lesson 13. For April 12, 1942

Outline of Material:

- I. Things We Do Not Hear nor See without Aids:
 - a. The radio:
 1. Air full of sounds
 2. Instrument needed
 - b. The face of the dead:
 1. All the organs there
 2. Something gone
- II. What this Instrument Is:
 - a. Physical instruments:
 1. Urim and Thummim
 2. The Liahona
 - b. Spiritual instruments
- III. The Holy Spirit:
 - a. What Jesus said about it:
 1. That it gives knowledge of past
 2. That it gives knowledge of present
 3. That it gives knowledge of future
 - b. All things tested by Spirit
- IV. Spiritual Beings as a Source of Knowledge:
 - a. Moroni
 - b. John the Baptist
 - c. Peter
 - d. James
 - e. John
- V. Testimony of Joseph Smith:
 - a. His experience with heavenly beings
 - b. Meaning of this to us
 - c. Nature of his knowledge
 - d. Comparison with others' experiences
 - e. How we may obtain knowledge

Objective:

In Joseph Smith's religious experience we have assurance of the reality of another life.

This objective, one needs to be reminded, is not for the class, but only for the teacher, so that he shall be able to select and to tell the right details. This is true, of course, of all teaching objectives.

Helps In Teaching This Lesson:

Ask some member of the class to read aloud Wordsworth's poem, "We Are Seven." The theme of this poem is the impossibility of a child's believing that in death there is really an extinction of the individual. The poem is interesting in itself, but understandable to children.

As many details as possible should be given of the heavenly beings whom the Prophet saw and conversed with, so as to give a realism to the incidents. In all, Moroni, for example, appeared to him at least seventeen times that we know of.

If additional material is required, this may be found in the *History of the Church*, Vol. I; Lucy Smith's *History of the Prophet*, and *Joseph Smith: An American Prophet* (Evans), particularly Chapter III.

The only application that can be made of this lesson lies in the increased assurance which may come to members of the class from studying the material.

ORGANIZATION OF THE CHURCH

Lesson 14. For April 19, 1942

Outline of Material:

- I. Why Organizations Are Necessary:
 - a. Instances from ordinary affairs:
 1. A fishing trip
 2. A picnicking party
 - b. Things necessary to be done:
 1. Meeting
 2. Making arrangements
 3. Names for these items
- II. What an Organization Must Have:
 - a. Membership
 - b. Officers
 - c. Rules of conduct
 - d. A general purpose
- III. The Church of Christ an Organization:
 - a. Rules of admission:
 1. Faith

- 2. Repentance
- 3. Baptism by immersion
- 4. Confirmation
- b. Officers
- c. Purpose

IV. Joseph Smith Organized the Church:

- a. His work in the world
- b. An organization necessary
- c. Where, when organized
- d. Charter members
- e. What was done at meeting:
 - 1. Call for approval
 - 2. Sacrament administered
 - 3. Confirmations
 - 4. Ordinations to priesthood

Objective:

Since we are all members of the Church of Christ, we should strive to deserve our membership.

Here is a practical objective. After the lesson has been disposed of, there should be a discussion as to what members of the class may do to support the Church.

Lesson Helps:

No attempt should be made at this stage to question the class as to the organization of the Church today. That will come later, and gradually. Stress should be put on (a) the necessity for organization and (b) the creation of the organization of the Church in our dispensation.

Should the teacher wish further matter on the necessity for organization, to satisfy himself but not for the class, he will find it in Chapter 18, of *The Heart of Mormonism*, by John Henry Evans. It shows that organization, with ordinances, inheres in life as we know it. Helpful as a background.

Two things might be brought out, also, in this lesson: first, the need for divine authority to organize the Church of Christ, and, second, the need for common consent on the part of the members.

The approach as suggested in the lesson itself should serve to make a connection between the material and the minds of the class, so that the lesson may proceed more understandingly.

Some Questions:

Have your pupils prepared to answer the questions at the end of the lesson in the Manual?

Why were there but six members at the organization? (Because the law of the State required that number. Only nine persons had been baptized thus far.)

Name as many persons as you can, up to this time, that might have constituted the membership of the Church.

What part did the translation and publication of the *Book of Mormon* have in the preparation of Joseph Smith and Oliver Cowdery for the organization of the Church?

Why was the organization of our Church so simple, as compared with what it is today? How many general officers were there then, and how many are there now? Why do we now have stakes and wards, whereas we did not at the time of the organization? Are the rules of admission the same now as then? Why? What was Joseph Smith called in the first organization of the Church? Oliver Cowdery?

SWIMMING AGAINST THE STREAM**Lesson 15. For April 26, 1942****Outline of Material:**

- I. What Real Swimming Does to You:
 - a. In the Salt Lake:
 - 1. Floating on the water
 - 2. Inaction
 - b. In a running stream:
 - 1. Nature of the water
 - 2. Development of body
- II. Saints Have to Swim against Stream:
 - a. Opposition usual
 - b. First opposition to Joseph Smith:
 - 1. When he had the plates
 - 2. When Church organized
 - c. Opposition in Colesville:
 - 1. Occasion for the opposition
 - 2. Nature of the opposition
- III. What Happened to the Prophet:
 - a. On his first arrest:
 - 1. The officer
 - 2. The trial
 - 3. Result of the trial
 - b. Why he was acquitted
- IV. The Second Trial:
 - a. The officer in this case
 - b. The trial
 - c. Result of the trial

Lesson Helps:

If the teacher wishes more details on this lesson, he will find ample in the *History of the Church*, Vol. I, Chapter IX. Remember, it is details that create the feeling of reality in history.

The questions at the end of the lesson in the Manual may prove worth your discussion in the class, since the class, if they have copies of the Manual, will have probably made some attempt at answering them.

A good contact is suggested in the idea of swimming. It is not, however, the only point of contact to be used. Others may be suggested to the teacher, drawn out of local experiences or from those of the class.

Thomas H. Huxley says: Man "makes a

point of killing and otherwise persecuting all those who try to get him to move on; and when he has moved a step farther, foolishly confers post-mortem deification on his victims." Persecution has always been the lot of those who have taught new truths or made an application of old truths. It was so in the case of Jesus even, the Perfect One.

There are explanations of this, but they are too hard for children to understand. It is enough for them to know that Joseph Smith in this case was persecuted.

A Suggestion:

Consider the idea of reproducing one of the trials of the Prophet. One of your pupils may serve as justice of the peace, others as attorneys (there were two on the Prophet's

side), others as witnesses, and the rest as spectators.

If the matter in the *History* is followed rather closely, the spirit of persecution will emerge clearly as the outcome.

Assignments:

One or more of your class may work out, point by point, the ideas taught by Joseph Smith and the acts he performed for the benefit of others. This will form the basis of discussion of a question.

The question: Which of these could be considered injurious to anyone, either in or out of the Church? What would be the result on character of the application to one's life of each of these ideas or practices?

Voice of My Savior

By

MINNIE I. HODAPP

◆

Voice of my Savior, human-divine,
Clear are your accents, gentle, benign,
Gracious entreaty, merciful plea,
Sweet invitation: "Come unto Me."

Voice of my Savior, musical, clear,
Echoing soft on my listening ear,
Tenderly floating over the lea,
Laden with sorrow, "Come unto Me."

Voice of my Savior lost in the din
Of the world's madness, trouble and sin,
Calling still calling unwearingly,
Hope of the nations: "Come unto Me."

THE
"LITTLE GLASS
CHURCH" BUILT BY
PAUL L. WEGNER

AND HIS WIFE ON
THEIR FARM NEAR
SPARTA, WIS. IS
BELIEVED TO BE THE
ONLY ONE OF ITS
KIND IN EXISTENCE.

Friends contributed
thousands of pieces
of colored glass
for the structure.



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Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley,
Archibald F. Bennett

Subject: OLD TESTAMENT STORIES
For Boys and Girls 10 and 11 Years of Age

Sunday, April 5, 1942

EASTER PROGRAM

ESTHER, THE LOYAL QUEEN

Lesson 13. For April 12, 1942

Objective:

To teach that loyalty is a wonderful virtue; to show how loyalty may be developed.

Point of Contact:

1. Carefully select a short story of loyalty that will provoke admiration—from your own community if possible.

2. A soldier's loyalty in going to defend his country is comparable to Esther's loyalty in risking her life for her people.

3. No doubt the students know of instances when policemen, watchmen, firemen, telegraph operators and such public servants have stayed faithfully at their posts during the greatest dangers. Some have given their lives gladly that others might be saved. Let the students tell of these, briefly.

4. The story of the brilliant young scholar who gave up a great career to return home and care for a father who had been trying to help the young man through school. The father was suddenly stricken with paralysis; the young man returned home and tenderly cared for his stricken father for months, and then remained to comfort him and his mother until she, too, passed away. Too old to take up his career, he remained in his community, giving such service as he was able, but always happy that he had been loyal to his family in their hour of need.

Enrichment (See No. 4, Above):

"He who would command, must first learn how to obey."

Perhaps the Duke of Wellington had read that quotation. At any rate he followed its teaching. As a result, he became one of the world's greatest commanders. It was the Duke of Wellington who beat Napoleon at Waterloo.

As he grew older, Wellington became more and more in the habit of commanding. He accepted people's obedience as unthinkingly

as he accepted his own right to give orders. But a little incident reminded him once more, how rare it is to find strict and unquestioning loyalty.

He and some of his soldiers were riding through the English countryside, when they came to a locked gate. Guarding this gate was a young boy. He refused to open it for them.

The soldiers threatened him, but he did not mind their threats. They offered him money but he refused to accept it. At last one came up to him and said in commanding tones: "My, boy, you do not know me, but I am the Duke of Wellington. I am accustomed to being obeyed, and now, I command you to open the gate that I and my friends may pass through." The boy lifted his cap, and stood with head uncovered before the man whom all England delighted to honor, and then the boy answered firmly:

"I am sure the Duke of Wellington does not wish me to be disloyal to my master. I must keep the gate closed, for my master has said it must not be opened but by his permission."

The brave old warrior was greatly pleased. He took off his own hat, and said, "I honor the man or boy who cannot be bribed or frightened into doing anything that is disloyal. With an army of such soldiers, I could conquer, not only France, but the world." Then handing the boy a gold coin, he and his men galloped away. (From "Boys and Girls Who Became Famous," The University Society, 1927.)

Reaction of the Class:

Avoid references to narrow partisan, and war-born loyalty discussions. Keep the lesson in hand, so they desire to be loyal because it is right, not just so flags may be raised, or horns blow in their honor. Try to stimulate the loyalty of a Joseph, who would not do wrong because God would know of it. The grandstand loyalty is not the loyalty we seek to develop.

Teaching Problems:

If you have someone in your class or school that is an outstanding example of loyalty, it may be possible to arrange a class

program in honor of that person at which these stories of loyalty might be told, and in which the person may contribute advice to these students. If used, select music, flowers, decorations, etc., well in advance so it will be well done.

JOB, THE PATIENT SUFFERER

Lesson 14. For April 19, 1942

Objective:

To show that patience is rewarded; to show that suffering will be rewarded; to find ways of helping those in trouble.

Point of Contact:

1. Possibly there is some member of the class that has been sick for some time. Indicate that people of older times had peculiar beliefs regarding suffering.

2. Have students tell of their visits to sick people. Why did you go? Did you feel better because of your visit?

3. Possibly some serious accident or calamity with which the students are very familiar may lead to a desire to know: Why is there suffering in the world?

4. A prize rabbit, cat, dog, or other pet may be used to start discussion of whether we are justified in causing suffering. If we would not, then do you think God would?

Enrichment:

"The Book of Job is a discussion of the fact of and reason for human suffering. The Latter-day Saint realizes that physical suffering is incident to human life, that mental suffering is also incident to human life, but that both may be greatly lessened by proper understanding, and by living in harmony with eternal truth. No one in this day will curse God because of the existence of suffering in the world, neither will any thoughtful person cease to have trust in God, just because of the existence of suffering.

"Job overcame the following three ancient, though commonly accepted, reasons for suffering. First: Men are made to suffer as a test of goodness or saintliness. Answer: Because both good and bad suffer alike.

"Second: Suffering is the result of sin (Of course some suffering does follow some sins). Answer: Both sinners and innocent are made to suffer.

"Third: Suffering must be considered simply as a warning from God to cause people to repent. Answer: While this method may sometimes be used, it is in no sense a universal reason for suffering. —Job is not able to give the real cause for suffering. No one has. It is incident to life."

An excellent analysis of the whole Book of Job is to be found in *The Instructor*, October, 1930, p. 617 ff.

Reaction of the Class:

Attempt to keep the lesson positive. Do not allow it to become merely a place for questioning, "Why does this or that happen?" Rather lead the students to desire to do something to develop patience as a worthy virtue, or to assist someone they know of that needs help, comfort, or cheer because of sorrow or suffering. Let them see in such experiences an opportunity for service. Lead them to see that as the sufferer bears sorrow with fortitude, the Lord is pleased and will reward them.

Teaching Problems:

There is a fine opportunity here to draw some indifferent students into the discussion. Suffering of birds, pets, etc., may be used to arouse interest. Some careless boys can become quite emotional when they see animals made to suffer. Point out that Job's friends were really enjoying seeing Job suffer. They felt themselves to be so self-righteous. Some people, too, who would not think of harming another person, will take delight in bringing misery to helpless animals and birds, or insects.

What about making collections of birds' eggs, insects; using rabbits and guinea pigs for experimental purposes? Should we collect these things?

When such things are done in an effort to find out how to make life happier, it is justifiable; but on no other ground that we think of now.

NEHEMIAH, THE BUILDER

Lesson 15. For April 26, 1942

Objective:

To show that Nehemiah felt his responsibility very keenly; to study ways by which we may assume responsibility in home, school, church; to stimulate a desire to be helpful, and to guide this desire into worthy activities.

Emphasis in asking the "Pre-study" and "Thought Questions" should always be to indicate how the assumption of responsibility brought joy—the failure to do their part brought unhappiness. Every question, illustration, poem, song, or whatever you may choose to use in connection with this lesson should indicate that blessings come to those who are willing to assume responsibility; blessings and privileges are always predicated

upon fulfillment of duties and responsibilities in every field of activity in life.

Arrange to complete your scrap-book, picture collection, or any other activity connected with this phase of our year's work.

Point of Contact:

If a new church is being built in your community, a discussion of the rights and duties of church membership may be used to motivate a study.

A consideration of "Church Welfare" activities, and results of projects with which these children may be familiar might be used. It may be worthwhile to plan a visit, during the week preceding the lesson, to one of these centers; the visit might be followed by a very informal party.

Enrichment:

In America we say, "What does he do?" All are expected to work. Should anyone be exempt? If both rich and poor worked alike, would it not heal some of the differences between these two classes?

Nehemiah's life is a classic illustration of the need for perseverance and co-operation in work. Refer to Nehemiah 4:6—the people had a mind to work. Memorize it, apply it, put it on the blackboard and have it referred to again and again in the lesson.

Nehemiah was the savior of the later Jewish state. This state had fallen on evil times. Persia was still the overlord. The first enthusiasm of the returning exiles had waned; the old devotion had died down; sordid human nature had reasserted itself in priest and ruler, and the old evils of class hatred and social injustices were again entrenching themselves.

"Upon the despondency of the times Nehemiah breaks like a sunrise. He secured leave of absence from his Persian master and with passports and military escorts he arrived in Jerusalem, 445 B. C. He found the priests and princes at Jerusalem very hostile as were also the Samaritans. Nothing daunted, he mapped out his plan of campaign for rebuilding and defending the city. For fifty-two days, Nehemiah even slept in his clothes. Trickery and threats from Sandballat were fruitless.

"Then Nehemiah turned to social and moral reforms that were so badly needed. He called the capitalists together and won them to his cause by showing how he was refusing to take any salary as governor in order to keep down taxation. In religious matters he was likewise successful; observance was enforced, and marriage with foreigners was forbidden. Nehemiah saw that unity of the state and purity of religion required these regulations.

"We know very little further about Nehemiah. We know nothing whatever about his end. The *Bible* tells of his work and then leaves him. He rendered an incalculable service to the cause of Judaism."

—Abstracted from *The Master Library*, Volume 3, pp. 260-261.

Teaching Problems:

Use your map. Locate Samaria; make it perfectly clear why the Jews and the Samaritans were enemies, as this enmity extends into the time of Jesus. Trace the possible journey of the returning Jews, and recall other events that happened along the route—incidents from the lives of Abraham, Jacob etc.

Advanced Juniors (Continued from page 105)

1. Their worship of the letter of the law blinded them often to its purpose and spirit.
2. Their devotion to innumerable rules made them lose sight of principles and ideals.

Illustrations:

- a. The Jewish attitude toward the Sabbath. (See Student Manual, p. 31)
- b. Make choices from Leviticus 11:

B. The Spirit of Christ.

Contrast the Jewish attitude toward keeping the Sabbath Day holy with that of Jesus as revealed in such incidents as the following: Luke 6:6-11; 13:11-17; 14:1-5; Mark 3:1-6; Matthew 12:1-13 and *Doctrine and Covenants* 59:8-24.

The Sermon on the Mount, particularly Matthew, chapter 5, illustrates how Jesus stressed the right spirit, the true heart, and the fundamental principles of religion in contrast with the act or deed alone which was given undue stress by many Jews.

C. The *Book of Mormon* clarifies the issue. Read III Nephi 9:17-22.

Application:

The Restored Church proclaims, as did Paul, *faith, repentance, baptism*, and the receiving of the gift of the Holy Ghost as the essential basis on which to become a true disciple of Jesus. The Church of Jesus Christ is open to all men.



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: CHILDREN'S CHURCH HISTORY
For Boys and Girls 8 and 9 Years of Age

LESSONS FOR APRIL, 1942

Sunday, April 5, 1942
EASTER PROGRAM

THE PIONEERS GET A NEW LEADER

Lesson 13. For April 12, 1942

This lesson is the beginning of the sequel of the story which ended with the preceding lesson. It begins a new story of the Mormons with a new central character, a new plot and a different climax.

The first story, with Joseph Smith as the great character, ended, of course, in the tragedy of his death.

The great over-plot in the story includes the struggles and adventures of the Latter-day Saints, who became pioneers, and who struggled, worked and fought so hard to establish the Church and Kingdom of God upon the earth. The remainder of this course deals with the great events, settings, actors and outcomes of this great drama.

This lesson is in fact a transition from one story to the other. The movement occurs when the fortunes of the Saints are at their lowest point; when disaster pursued them into the wilderness and made them homeless, but not wholly friendless.

This would be a very depressing story for the children, if it were not for the faith which sustained the Saints. The teacher has a great opportunity to build to an inspiring climax with illustrations to show how such faith makes people strong. Having faith people are able to look ahead with courage and hope for better times. Without faith, the future would be very dark and discouraging when disaster strikes.

A verse from "The Present Crisis," by James Russell Lowell, expresses the idea powerfully:

Truth forever on the scaffold,
Wrong forever on the Throne,
Yet that scaffold sways the future,
And, behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

So much to help the teacher appreciate the greatness of the theme with which she deals.

The practical problem is to make this simple and understandable enough for the children.

children. To do this, review briefly the story to this point, ending with the death of the Prophet.

Bring out the point that the enemies of the Saints hoped to destroy the Church by destroying the Prophet.

Now the natural question is: did they succeed?

This lesson answers in part. At this point have the lesson read from the Manual.

After the reading, have the class answer such questions as: 1. Who were the leaders of the Church after Joseph Smith? 2. Who was the next leader? 3. What did the enemies do when the Church was not destroyed? 4. How did the pioneers feel toward Joseph Smith when they were homeless in the wilderness? 5. What made the pioneers strong when they had so much trouble?

HOMES IN THE WILDERNESS

Lesson 14. For April 19, 1942

This lesson begins a long unit of lessons about the pioneers. Read again the general statement which appears in the November issue.

To this point the course has dealt with the history of the Church centered directly around the life and work of Joseph Smith. Without this foundation, the story of the Mormon pioneers loses its meaning, importance and great motivating purposes.

The children will understand better now the greatness of the pioneers and will appreciate the importance of the spirit which sustained them throughout their pioneering ventures.

"Homes in the Wilderness" of Iowa is a lesson which makes a fitting beginning to the story. Describe fully and clearly the condition of the homeless exiles. For the teacher's information a good, authentic, detailed account of this period will be found in *Essentials of Church History*, by Joseph Fielding Smith, Chapter 37. The teacher will understand the need for selecting from this or any other book written for adults the material which will most likely interest the children and for adapting it skillfully to their understanding.

Emphasize in this lesson that the pioneers made many important discoveries about themselves; that they helped each other; that they learned to be unselfish and generous;

that much of the work they did benefitted other people, as when they planted crops and left them for others to harvest.

Also show how the leaders arranged the people into companies. Tell what the people did to keep alive while they were "camping out" in the wilderness. Help them to fix in their minds the geography and locations of these camps and especially the camp at Winter Quarters.

Reading the Manual under a plan of supervised study will help to get these facts before them.

For lessons of this unit any of the following books will be helpful. Many of them are available only in private or public libraries. Some are out of print. Others can be purchased. As you browse about in libraries and book shops look for them:

Essentials in Church History (Smith); *Comprehensive History of the Church* (Roberts); *The Story of Utah* (Evans); *Utah* (W. P. A. Writer's Project); *Emigrants' Guide* (Clayton); *Short History of the Church; Mormon Settlement in Arizona* (McClintock); *Charles Coulson Rich* (Evans); *Leaves From My Journal* (Woodruff); *Jacob Hamblin* (Little); *The Founding of Utah* (Young).

Send to the Deseret Book Company for a book and price list. It will give you a list of books in print and quote prices.

GETTING READY TO CROSS THE PLAINS

Lesson 15. For April 26, 1942

The value of this lesson depends upon the vividness with which the teacher can develop, the conditions under which the pioneers lived in the wilderness of Iowa and Nebraska; what they did and how they

worked together to get themselves ready to travel into the Rocky Mountains. Specific, concrete details are always effective in making vivid impressions.

Show pictures; describe the pioneers at work; tell about their equipment and tools; give some idea of the numbers of people involved; and of the conditions under which they lived.

All this helps to build the "setting" and to establish the "atmosphere" in which this great pioneers drama developed. It helps to develop attitudes of sympathy and understanding for the pioneers.

The purpose or aim of the lesson is to show that when people work together unselfishly, with thoughtfulness and kindness for each other, they are able to do many great things. There are many excellent illustrations of this principle. This lesson is one of them. There will be many others.

The books referred to in the preceding lesson contain much helpful material. The better you know what they offer, the more effectively will you be able to use them. Many helpful, concrete details will be found in chapter 9, *Founding of Utah*, by Levi Eggar Young, pages 95 to 109.

Have the pupils read the lesson in the manual. It will summarize and organize the material of this lesson for them.

Make your own outline of the lesson. Note the importance of the following points: (1) The pioneers started from near poverty to get ready to cross the plains; (2) Work, untiring and unselfish, brought them the things, goods, equipment, clothing, food, tools, animals, they needed; (3) Working together made it possible for them to accomplish the otherwise impossible; (4) Their experiences made them strong and prepared them for the harder life which came later; (5) The Lord blessed them in many, many ways.

THE NEWEST GAME

By Zelda Davis Howard

Let's play the sun is shining
Whether it is or not,
Let's play that peace surrounds us
Though wars are being fought.

Let's sing our very gayest
Although our hearts pulse tears,
Let's build our hoping higher
Though gigantic are our fears.

Let's play we have no worries
Though they amount to tons,
Let's smile and make the best of
Everything that comes.



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry
For Children 6 and 7 Years of Age

LESSONS FOR APRIL, 1942

THE RESURRECTION—THE AWAKENING

- I. People Sleep. All people sleep. Where? When? Why? Jesus slept. Where? When? Why? How long?
- II. People Awaken. All people awaken. When? Why? How? What they do after they awaken. Jesus awakened. When? What He did after He awakened?
- III. Nature Sleeps. Plants sleep. Why? How long? Where?
- IV. Nature Awakens. Plants awaken. When? How? Why? What they do after they awaken?

JESUS AWAKENED FROM SLEEP

Lesson 14. For April 5, 1942

Objective:

To build faith in the Resurrection.

Text:

John 20:1-18; Matt. 28:1-18; Mark 16:1-8.

Songs:

"Easter Morning," *Deseret Sunday School Songs*, page 250; "Easter Song," *Little Stories In Song*; "Nature's Easter Song," *Deseret Book Company*.

Memory Verse:

What is the story the lilies bring
At Easter time, at Easter time?
What is the song the angels sing
At happy Easter time?

This is the story the lilies bring,
This is the song the angels sing
Christ, the Savior, Lord and King,
Rose at Easter time.

Narrative of Lesson Text:

One beautiful morning as dawn broke, Mary and the other women who were dear to Jesus came to the tomb where Jesus had been put to rest.

Remembering the heavy stone that had been placed by the opening, no doubt they asked, "Who shall roll away the stone?" Little did they know of the surprise which awaited them, and what a strange sight would greet them when they reached the spot. Arriving at the tomb, they saw the stone

had been rolled aside and a beautiful angel was there. Although the angel was beautiful and glorious they were afraid. He said, "Fear not ye; for I know that ye seek Jesus. He is not here; for He is risen. Go and tell the Disciples."

The women were frightened and wonderfully fled. They did not understand that Jesus could awaken from sleep. They thought some one had taken Jesus away. The disciples came and saw the empty tomb and went away again. But after they left Mary Magdalene still lingered by the tomb. Then two angels appeared, beautiful in white. One asked her, "Woman, why weepest thou?" and she answered, "Because they have taken away my Lord, and I know not where they have laid Him." With eyes full of tears she turned away. Then again she heard the words, "Woman, why weepest thou?" She could not see clearly through her tears, and supposing the one who questioned her, to be the gardener, she said, "If thou hast borne Him hence, tell me where thou hast laid Him."

Can you imagine her surprise, her gladness, when she heard her name uttered in the loving way she used to hear Him. For it was Jesus who had asked, "Woman, why weepest thou?" and who now said, "Mary." Jesus Himself risen from His sleep.

And now on Easter morning, that beautiful Sunday morning in the spring, when we hear, "He is risen!" we will know its meaning and join in the glad message.

AND THE FAMINE WAS OVER ALL THE FACE OF THE EARTH

Lesson 15. For April 12, 1942

Objective:

To discover the consequences of a prolonged period of rest or sleep as is manifested in famines and to develop our ability to see our Heavenly Father's Plan of Life.

Text:

Genesis 41 to 50.

Songs:

The Easter songs as suggested for last Sunday.

Memory Verse:

I love my Heavenly Father,
Though Him I cannot see,
But every time I pray to Him,
Then He is near to me.

It is hoped that all Sunday School teachers heard the beautiful presentation of the "Story of the Bible," over the radio at the time the Story of Joseph was given. It would help greatly as a background for the discussions to take place on this Sunday. Those who heard this production lived with Joseph almost as vividly as if he had walked and talked with us here on the earth today.

Before presenting this day's lesson read the entire life of Joseph as given in *Bible and Church History Stories*, from pages 70 to 100. Also read the scriptural text of it as found in Genesis 42; 43; 44; 45; 46; 47.

Supplementary Story:**THE HELPFUL CLOUD**

One hot summer morning a little cloud rose out of the sea and floated lightly and happily across the blue sky. Far below lay the great earth, brown, dry and burned-looking because there had been no rain for a long, long time. The little cloud could see the poor people of the earth working and suffering in the hot fields, while she herself floated in the morning breeze, hither and thither, without a care.

"Oh, if I could only help the poor people down there!" she thought. "If I could just make their work easier, or just to give them a cool drink of water would make me glad."

And as the day passed and the cloud became larger, this wish to do something for the people was ever greater in her heart.

On earth it grew hotter and hotter; the people looked up at the cloud as if they were praying and saying, "Oh, if you could only help us."

"I will help you, I will!" shouted the cloud. And she began to sail softly down toward the earth.

But suddenly, as she floated down, she remembered something which had been told her when she was a tiny cloud-child in the lap of Mother Ocean. It had been whispered that if the clouds go too near the earth they die. So she thought and thought. But at last she stood quite still and spoke boldly and proudly. She said, "Dear people on earth, I will help you, even though I die."

This kind thought made her suddenly very large and strong. Never had she dreamed that she could be so big.

"Yes, I will help you," cried the cloud once more, "I will give my life for you."

As she said these words a wonderful light glowed from her heart, the people called it lightning, the sound of thunder rolled through the sky, and a love greater than words can tell filled the cloud; down, down, close to the earth she swept, and gave up her life in a blessed healing shower of rain.

Just as the cloud was dying over the whole country side, as far as the rain fell, a lovely rainbow appeared in the sky and all the brightest rays of heaven made its colors; it was the last greeting of love from the happy cloud.

Soon, that, too, was gone, but long, long afterward the men and animals who were saved by the cloud kept her blessing in their hearts.—Sara Cone Bryant.

**THE EASTER AWAKENING—
"CONSIDER THE LILIES"****Lesson 16. For April 19, 1942****Objective:**

Through a discussion of the plants that awaken help to generate in our souls an unshakable faith in the Resurrection.

Songs:

"My Easter Song," and "Nature's Easter Story," found in *Little Stories in Song*. Deseret Book Company.

Memory Verses:

What is the story the lilies bring
At Easter time, at Easter time?
What is the song that the angels sing
At happy Easter time?
This is the story the lilies bring
This is the song the angels sing,
Christ, the Savior, Lord and King
Rose at Easter time.

—Frances K. Taylor.

Happy Easter morning
All the world is new
Down the fields of winter
Flowers are shining through.

So black and dead the trees appear
In winter cold and still;
But from this slumber comes new life
Spring's promise to fulfill.

**A BEAUTIFUL THOUGHT OF
INSPIRATION FOR
TEACHERS**

*Given By President David O. McKay
In April Instructor, 1934*

For centuries the resurrection of Jesus Christ has been celebrated at Easter, a spring festival that has come down from the pagan celebration given in honor of Astarte or

Eastra, a Saxon Goddess corresponding to the Ashtoreth of Syria. Resurrection and spring are happily associated, not that there is anything in nature exactly analogous to the resurrection, but there is so much which suggests the awakening thought. Like the stillness of death Old Winter has held all vegetable life in his grasp, but as spring approaches the tender life-giving power of heat and light compels him to relinquish his grip, and what seemed to have been dead comes forth in newness of life, refreshed, invigorated, strengthened after a peaceful sleep.

So it is with man. What we call death Jesus referred to as sleep, "Lazarus sleeps." He said to His disciples: "The damsel sleepeth," were His comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Savior of the world there was no such thing as death—only life—eternal life. Truly He could say, "I am the Resurrection and the Life. He that believeth in me though he were dead, yet shall he live."

With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and His laws brings life. May each recurring Easter emphasize this truth, and fill our souls with the divine assurance "that Christ is truly risen, and through Him man's immortality secured."

Text of today's Bible Lesson, Matt. 6:28-30; Luke 12:27.

JESUS RETURNED TO HIS HEAVENLY HOME

Lesson 17. For April 26, 1942

Objective:

To gain an intimate understanding of the significance of the life of Jesus Christ.

Songs:

"Beautiful Home," Deseret Sunday School Songs; "Jesus, Our Loving Friend," Little Stories in Song, Deseret Book Company. Also songs used for other Sundays of the month.

Bible Story of Day's Lesson:

Now Jesus' work on earth was finished; and it was time for Him to go home, to that Heavenly home where God the Father dwells. His Father to whom He could say: "Father, I have done all you sent me on earth to do!"

"As He stood with His Apostles, He lifted up His hands and blessed them; and while He yet spake, He rose from their midst, and they looked upon Him as He ascended until a cloud received Him out of their sight."

One other strange and wonderful thing happened, for as the apostles thus stood, two personages, clothed in white appeared by them saying, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." What rejoicing there must have been in heaven when the Father's own beloved Son returned after finishing His work so well! How the angel must have sung with joy!

Memory Verse:

"Home, beautiful home,
Bright, beautiful home,
Home, home of our Savior,
Bright, beautiful home."





Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck
For Children 4 and 5 Years of Age

THE DAMSEL IS NOT DEAD BUT SLEEPETH

Lesson 14. For April 5, 1942

Objective:

To develop an understanding of the relationship between the two life processes—sleep and daily awakening—death and the resurrection.

Review of Last Sunday's Lesson:

ELI AND SAMUEL SLEPT IN THE TEMPLE

I Samuel, chapter 1:3.

Stress the conditions existing in the temple where Samuel slept, which were conducive to healthful, restful sleeping. We should seek to have these conditions in our own sleeping places; e.g., beautiful surroundings, cleanliness, quietude, proper ventilation etc.

Development of the New Lesson:

(People Awaken—All Children Awaken.)

1. Enumerate the activities children participate in when they awaken in the morning. Use pictures to illustrate these. Bathing, dressing, eating, etc.

2. Discuss wake-up activities that are not desirable—neglecting toilet—coming to breakfast unwashed—playing around in night clothes, etc. Teacher, listen for children's attitudes regarding right and wrong things to do at the wake-up time.

3. Compare our preparation for sleep with our wake-up activities. Stress our prayers.

4. Use a clock to show the go to sleep time and the wake-up time for children.

5. Why do we need rest? Discuss our physical feeling before and after a good night's rest.

Lesson Story:

THE DAMSEL IS NOT DEAD BUT SLEEPETH

Mark 5: 39.

Life Lessons For Little Ones, First Year.

This story will help the children to understand that all people awaken from their

sleep even though that sleep may be called death.

Note—The Story is perhaps more familiarly known as "The Raising Of Jairus' Daughter.")

When our Heavenly Father made this beautiful world, He made many wonderful things possible. Among them was a time to sleep and a time to be awake. All things enjoy this change. We little boys and girls sleep for a few hours while it is dark, and are awake during the time that it is light. Some animals are different from this—bears, for example. They go to sleep in the Fall, stay asleep all Winter, and in the Spring they awaken once more.

Caterpillars do the same thing; only, while they are asleep in their cosy houses, they change into beautiful butterflies. Isn't that wonderful?

Tiny baby seeds fall on the earth. They are covered over by a kind Mother Nature, with leaves, dirt and snow. There they sleep, warm and cosy until Springtime awakens them again. Then they too change into little plants to grow, bloom and make more beautiful this wonderful world of ours.

I know of another sleep time; only, we call it death. Some people are afraid of it. They do not understand the reason for it, but our Heavenly Father is wise. He knows and understands everything. If we trust Him, He will teach us that just as surely as the flowers bloom again in the Spring, we too shall live again after we die.

Our story today is about a father who did not understand but because of his great faith, Jesus helped him to learn of God's great power.

The following story could be told to the Junior Sunday School during the worship service if something special is desired for this Easter Day.

THE JOY BRINGER

This lovely Easter lily that you see here (have a real lily if possible, or a picture of one) was once not so beautiful as it is now. Its dress, so white and perfect, was brown and ragged looking as though it needed to be mended.

One day when the lily was talking to her little friend, Honor Austin, she complained

about her ugly dress. Honor was a little girl who lived next door to a flower shop. The flower man was her best friend because he let Honor help him care for his plants. He let her give them their baths every morning, and while she did so she would talk to the plants just as though they were real people —only, of course, she talked to them in flower talk so that they could understand her. When she came to the pansy box she would say, "Now, wash your faces, little pansies, and don't forget your ears." Then to the tall snapdragons, "Now, stand very tall so that when you grow old you will not be bent and ugly." "Don't soil your nice white collars today," she reminded the daisies.

In a rather dark corner of the shop lived the lily bulb. She felt lonely and unloved, but cheerful little Honor said to her over and over again, "Just you wait. Some day you will be more beautiful and more useful than you can ever dream of." "I will do my very best," replied the bulb.

That afternoon when Willie Worm called to see her, she told him about Honor's promise. "And to think that I shall really be of some use in the world, makes me so happy," said lily bulb gleefully. "Do you think, Willie Worm, that I shall be a storekeeper when that happy day comes, or a doctor, perhaps? Doctors are so useful."

"No!" replied Willie Worm, "you never could be either of those, but you will be a joy-bringer, and that is best of all."

"What is a joy-bringer?" And lily bulb looked disappointed.

"Wait, you shall see," answered Willie.

When Honor came next morning, brown lily bulb told her what she was going to be when she grew up.

Easter time came, and the flower shop windows were filled with all kinds of brightly colored blooms. By now brown lily bulb had grown up, and here she stood in the very front of a large shop window, tall and beautiful. She was an Easter lily with four snow-white cups lifted up toward Heaven. Honor rubbed her little fat cheek so tenderly against the soft white blossoms and whispered, "Are you happy now?" Then the little girl noticed a card fastened to the lily stem, and she knew that she had been sold, she hoped to someone who would love her and be kind to her. When she looked closely, Honor saw her own name on the card. Clapping her hands, she ran to thank the flower man.

On Easter morning the lily went with Honor to her Sunday School where many people enjoyed her beauty. Monday afternoon Honor gave the lily to little Carol Moore, who only last week fell from her swing and broke her leg.

So proud and happy was the lovely Easter lily that in her heart she thought, "I'm glad that I didn't grow up to be a Doctor or a Storeman, for I'd rather be just a Joy Bringer." —From *The Children's Friend*.

For dramatization purposes the following stories may offer some suggestions:

"A Child's Dream Of A Star"—Charles Dickens.

"A Selfish Giant"—Oscar Wilde.

"Robin Redbreast"—Selma Lagerlof.

"The Boy Who Discovered Easter"—Elizabeth McFadden.

Easter Songs.

"Easter Song."

"My Easter Song."

"Nature's Easter Story."

—*Little Stories In Song.*

THE CATERPILLAR AND THE BUTTERFLY

Lesson 15. For April 12, 1942

Objective:

To develop a realization that all animal and plant life sleeps, seems to die, but there comes an awakening time.

Review of Last Sunday's Lesson Story:

Emphasize the awakening of the little girl when all around her were weeping because they believed her to be dead. Let the children do the retelling of the story.

Development of the Lesson:

(All animal and insect life sleeps).

1. Discuss the children's pets.

Why they sleep.

When they sleep.

Where they sleep.

How can we co-operate with them that they may get the needed sleep?

2. Talk about the birds and their sleep.

3. Show pictures of some wild animals. Choose one to be discussed. Emphasize its sleeping habits.

Lesson Story:

THE CATERPILLAR AND THE BUTTERFLY

Obtain a real cocoon. They can often be found under porch steps or in old lumber piles. Make one of paper if a real one can't

be found. Show the crysalis inside. Paper butterflies are easily made.

Sing the "Sunshine's Message," in *Little Stories In Song*.

THE BUTTERFLY AWAKENS

Lesson 16. For April 19, 1942

Objective:

To develop an understanding of God's plan of life which He manifests in Nature.

Review of Last Sunday's Lesson:

Review the list of animals whose sleep habits you learned of last Sunday. Use the pictures again.

Review the illustrative material used in the development of the story, "The Caterpillar And The Butterfly."

Let the children draw a cocoon on the blackboard and also butterflies.

Development of the Lesson:

(All animals and insects awaken.)

1. Begin with a discussion of the children's wake-up time this morning. Did they waken without being called? What time was it? How did they feel? What did they do when they got out of bed?

2. What did the kitty do when it awoke? How does the rooster on the farm tell the farmer that it is wake-up time.

3. Now talk about the animals that have slept all winter. Where has the little ant been while the snow was on the ground? What happened to the old gray toad that lived in the garden all summer?

4. Recall that we left the caterpillar last Sunday making a little house to sleep in all through the cold winter.

Lesson Story:

THE BUTTERFLY AWAKENS

The children will enjoy dramatizing the story of the waking caterpillar. First representing the caterpillar searching for a good place for his winter bed. Then he goes to sleep. The snowflakes cover the ground. Spring winds come soon. Soft rain falls. The sun's warm rays waken the caterpillar. He has changed to a butterfly. He flies about looking for food. Soft humming of a familiar song may accompany the dramatization.

Some time when we go to sleep we shall waken in our Heavenly Father's home. If we have proved our love for Him by being obedient, kind and prayerful, we like the caterpillar that became a butterfly, will be

more beautiful and happier than we have ever been.

Sing the Easter songs.

JESUS LOVED THE EASTER FLOWERS

Lesson 17. For April 26, 1942

Objective:

To develop a realization that in God's plan all life must

1. Appear to vanish from our earthly sight.
2. Continue to exist though unseen.
3. Eventually reappear, be resurrected.

Review of Last Sunday's Lesson:

The caterpillar that appeared to be dead was only sleeping, waiting for that wonderful time when he should waken to be happier and more beautiful.

Development of the Lesson:

(All Plant life blooms again.)

1. Begin again with our own sleep and wake time stressing the difference in our feelings and actions when we are sleepy and after a good night's rest.

2. Proceed to the animals that have been talked of in previous lessons when, how and where they sleep.

3. If a violet, snowdrop, crocus, or other early spring flower is obtainable bring it to class for study. Tell first of its sleep time, how the plant looked while asleep. Its beauty and usefulness now is a result of the rest period Heavenly Father planned for it.

4. Emphasize the faith the plant had when it went to sleep in the Autumn that Heavenly Father would provide a wake-up time for it.

5. Show a bulb, tell of the change that takes place while it sleeps all winter under the ground. The same with other seeds.

6. Show a tree twig. Explain the budding leaf growth on it. Draw on the blackboard a tree with new buds and a tree in full leaf.

7. Talk about the protection God gives the plants while they sleep. Compare it with His watchfulness over us at our sleep time. Emphasize the lack of fear with which we close our eyes to sleep because we have faith that the wake-up time that Heavenly Father has promised will surely come.

8. Picture No. 42, in the Set of Colored Pictures for Nursery, Kindergarten and Primary, shows Jesus among the lilies. He wishes us lives to be pure and beautiful as are the flowers we see.

9. Picture No. 71, "The Ascension," shows Jesus returning to His home where Heavenly Father is. How wonderful it will be when we too are there with Him.



Nursery Class



General Board Committee: Marie Fox Felt
For Children Under 4 Years of Age

BABY JESUS SLEPT IN A MANGER

Lesson 13. For March 29, 1942

Objective:

1. To discuss who sleeps; why, when and how long babies sleep.
2. To talk about Baby Jesus and His sleep.

Development of the Lesson:

Because there are five sundays in March instead of April this year, we begin today our consideration of the resurrection or the awakening. Very appropriately we carry on with our discussion of babies and center our attention on the fact that all babies sleep.

The purpose of this lesson is to lay a foundation for the understanding that death is but a sleep and a forgetting and that the resurrection from the dead is as natural as to awaken in the morning from a good night's sleep. If we do our job well in the Nursery and on through the Kindergarten and Primary, the fear of death will not be there when it is met. In its place will be the absolute and sublime faith that "He is not dead, but sleepeth" and that "Whosoever liveth and believeth in me shall never die." (See John 11:25-26)

Our little folks are not ready for all this explanation. They are only ready for the things that they can understand, namely, that to sleep and to awaken are laws of God our Father and that everything upon the face of the earth does both.

Our Manual gives us most excellent suggestions as to what we should get together during our preparation. You might like to have a doll or two in your little group to represent a real baby and to them you might sing your favorite lullabies, "Rock-A-Bye, Baby," "Sweet and Low," Lullaby from "Erminie," Brahms "Lullaby and Good Night" "All Through The Night, and others are to be found in *Fifty Famous Lullabies*, arranged by Jessie Carter and published by the Whitman Publishing Company of Racine, Wisconsin. The price is 10c.

Next Sunday will be Easter Sunday and appropriate suggestions will be made in the next *Instructor* for the proper observance of this holy day.

LESSONS FOR APRIL, 1942

JESUS LOVED THE EASTER BIRDS

Lesson 17. For April 5, 1942

(Since this is Easter, the lesson written for this special day is moved forward to this date, or Lesson 14, see April 12, 1942.)

Objective:

To gain the power to understand that although the objects and persons we love and enjoy, appear to vanish; do vanish from our sight, they do—

- a. continue to exist in some other part of God's universe.
- b. eventually come back.

Development of the Lesson:

The reawakening of nature and the return of the birds to bless us after their winter's absence is symbolic of the resurrection of Jesus after His death and burial. Our tiny folks are not yet able to understand in its completeness that we live after death and that death is but a sleep after which we awaken to a greater and more glorious future. The principle of the resurrection and what it means to us must be developed according to that which they can understand.

In the Cradle Roll Set of Pictures there is a picture of a child throwing crumbs on to the snow so that these birds will not starve. Produce other pictures of birds; those birds that went to warmer climates for the winter. It is to be hoped that they are pictures of birds familiar to your children. Discuss with them where these birds have been, why they went there and why they have returned. Tell of your pleasure as they sing and twitter once more where you can hear them.

We carry our discussion into the life of Jesus. The birds there did the same as our birds do. They went away for a while but they returned. This is the gospel principle that we want to assist these children to learn. Even Jesus went away for a while but He too returned. It is our Heavenly Father's plan. We trust Him and He never fails us.

BABY MOSES AWAKENED

Lesson 14. For April 12, 1942

Objective:

1. To discuss what babies do after they awaken.
2. To evaluate the baby's activities and what they do to help the baby grow.

Development of the Lesson:

Death and the resurrection are but a sleeping and an awakening. Two weeks ago we discussed the fact that babies sleep; in fact that all people sleep. It is a rest period designed by God. Last Sunday we celebrated our Easter Festival, discussing then the return of the birds after they had been away for the winter. Today we return again to the babies to learn that they too awaken after their period of sleep and rest. Our purpose is to aid these little folk in comprehending that both sleep and awakening are part of the plan of life and as they grow older they can then better understand the significance of the resurrection.

As we discuss what babies do let us find out who in the group has a baby brother or sister in their home. Produce pictures of babies bathing, crawling, laughing, crying, eating, etc. Encourage the children to tell what their babies do under different conditions. Lead the discussion into the story of the Baby Moses and what he did when he awakened to find himself looking at the Princess and her attendants. What were the reactions of the baby when he saw his sister and his mother? What do the babies in your homes do when confronted by a stranger? What do they do if it is someone that they know?

Be sure to sing with the children the motion song "All For Baby," p. 38 of *Finger Plays*, by Emilie Poullson.

BABY CHICK'S FIRST BED**Lesson 15. For April 19, 1942****Objective:**

To gain an understanding of the universality of sleep in our Heavenly Father's plan of life as it is manifested in the sleep of all animals.

Development of the Lesson:

Once more we return to a consideration of sleep as a part of God's plan of life. In our previous lessons we found that babies sleep and babies awaken. We found that birds sleep and birds awaken. We also learned that Jesus slept and He awakened. It doesn't matter whether the period of sleep be long or short, in God's great plan one always awakens. If we can develop this faith sufficiently strong, no child will be afraid of death when it meets it. Instead, with beautiful child-like faith it will be able to say as one little child did, "My mamma is an angel now."

A very, very interesting lesson is ours today, as we discuss animals who sleep. Again, personalize your discussion. Know which of your children have pets and what they are.

Make a point of having them tell about their pets, of where they sleep and in what ways they prepare for it. The writer has seen little kittens snuggle into a warm corner, or cuddle into someone's lap as they settle down to sleep. Each evening a lady we know puts a cover over the canary bird's cage so that the light will not bother it as it attempts to sleep.

Most interesting is our story of Baby Chick's First Bed. To think of an egg as a baby chicken's first bed will delight them. City children especially think of eggs only as a breakfast food or a necessary ingredient for making a cake or pudding. Children who live in the country may have taken part in preparing a nest of eggs for a setting hen.

MOTHER HEN'S SURPRISE**Lesson 16. For April 26, 1942****Objective:**

To gain an understanding of the relationship between sleep and the awakening as manifested in the life of baby animals.

Development of the Lesson:

Our lesson today is the counterpart of the lesson developed last Sunday. The children who told you of their pets and of how and where they sleep can now tell you what their pets do when they awaken. The minute we remove the cover from our canary bird's cage it begins to sing with such volume and beauty of tone that it seems as though it would nearly burst its throat. Our neighbor's kitten jumps up on the bed if it is not watched very carefully.

The children will, no doubt, be eager to know what happened to the baby chick which was fast asleep inside of its egg bed, especially the one inside of the large egg. Their sense of humor will be given a treat as they realize that the Mother Hen has not only eight baby chicks but one odd creature, a baby swan. What these babies do in their waking hours will encourage a most interesting and delightful discussion. Again if it is possible give this story a local setting. It will mean much more to your children if the action takes place in the neighborhood in which they live.

A story is told of a baby bird who one morning after he awakened, suddenly found himself on the ground instead of in a nest. The nest had become too crowded and this little bird had been pushed out. First it floundered around, then tried out its little wings as it hopped along the ground, then flew onto a low rail of the fence and then back into the tree. As soon as it found that it could fly it went out every morning in search of its own breakfast.

The Funny Bone



"Laughter is foolish to think about, but good to have."—Richard Llewellyn.

Just a Flatterer

Whifflebotham: "It is a strange thing, but true, that the biggest fools have the most beautiful wives."

Mrs. Whifflebotham (pleased): "Oh, what a flatterer you are, darling."

Safety First

Stranger: "I want to buy all the rotten eggs and vegetables you have."

Grocer: "You must be going to see the new comedian at the theater tonight."

Stranger: "Please, please, not so loud. I AM the new comedian."

The Wrong Charge

Judge: "What's the charge against this man, officer?"

Officer: "Bigotry, yer honor. He's got three wives."

Judge: "I'm surprised at your ignorance, officer. That's trigonometry, not bigotry."

Misapprehension

"All aboard," shouted the streetcar conductor.

"Wait a minute, till I get my clothes on," came in a shrill feminine voice outside the rear door.

All eyes turned back expectantly toward the door as a woman entered with a basket of clothes.

Glutton For Favors

The young man was rather shy and after she had thrown her arms around him and kissed him for bringing her a bouquet of flowers, he jumped up and grabbed his hat.

"Oh, don't go," she said, as he made for the door. "I didn't mean to offend you."

"Oh, I'm not offended," he replied. "I'm going for more flowers."

Perilous

Four Irishmen attacked a Scotsman, intending to rob him, but he put up a terrific fight and all four of his assailants were bruised and bleeding before they subdued him.

Thorough search of his clothes disclosed only a lone 5-cent piece.

"Begorra!" cried Pat in alarm, " 'Tis no more Scots I'll be after robbing! If he'd had tin cints he'd have killed the four of us."

Just Like Mine

Valet: "Sir, your car is at the door."

Master: "Yes, I hear it knocking."

Tackled the Wrong Goat

"Have you got enough money for a cup of coffee, Mister?"

"Oh, I'll manage some how, thank you."

A Good Guesser

"I can tell your fortune."

"How much?"

"Twenty-five cents."

"Egad, that's right!"

A Horse on Me

"I'd like to rent a horse."

"How long?"

"The longest you've got; there'll be five of us going."

Goodby, Now

"Are you still engaged to Emily?"

"No."

"Good for you! I never did see what you liked about her, she was so dumb and fat! And homely! By the way, how did you ever get out of the engagement?"

"We were married last month."

That's Correct

"Did your husband get hurt badly when he was hit by a car, Liza?"

"Yassuh. He suffered from conclusion of the brain."

"You mean concussion of the brain, don't you, Liza?"

"No, suh, I mean conclusion—he's daid."

Wrong Worry

"Say, Reverend," said a church member who was inclined to backslide rather frequently, "I'm worried about how I'm going to get my shirt over my wings in heaven."

"Well," said the minister, "I'd be more worried about how to get my trousers over my long forked tail, if I were you."

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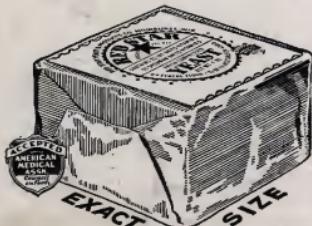
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